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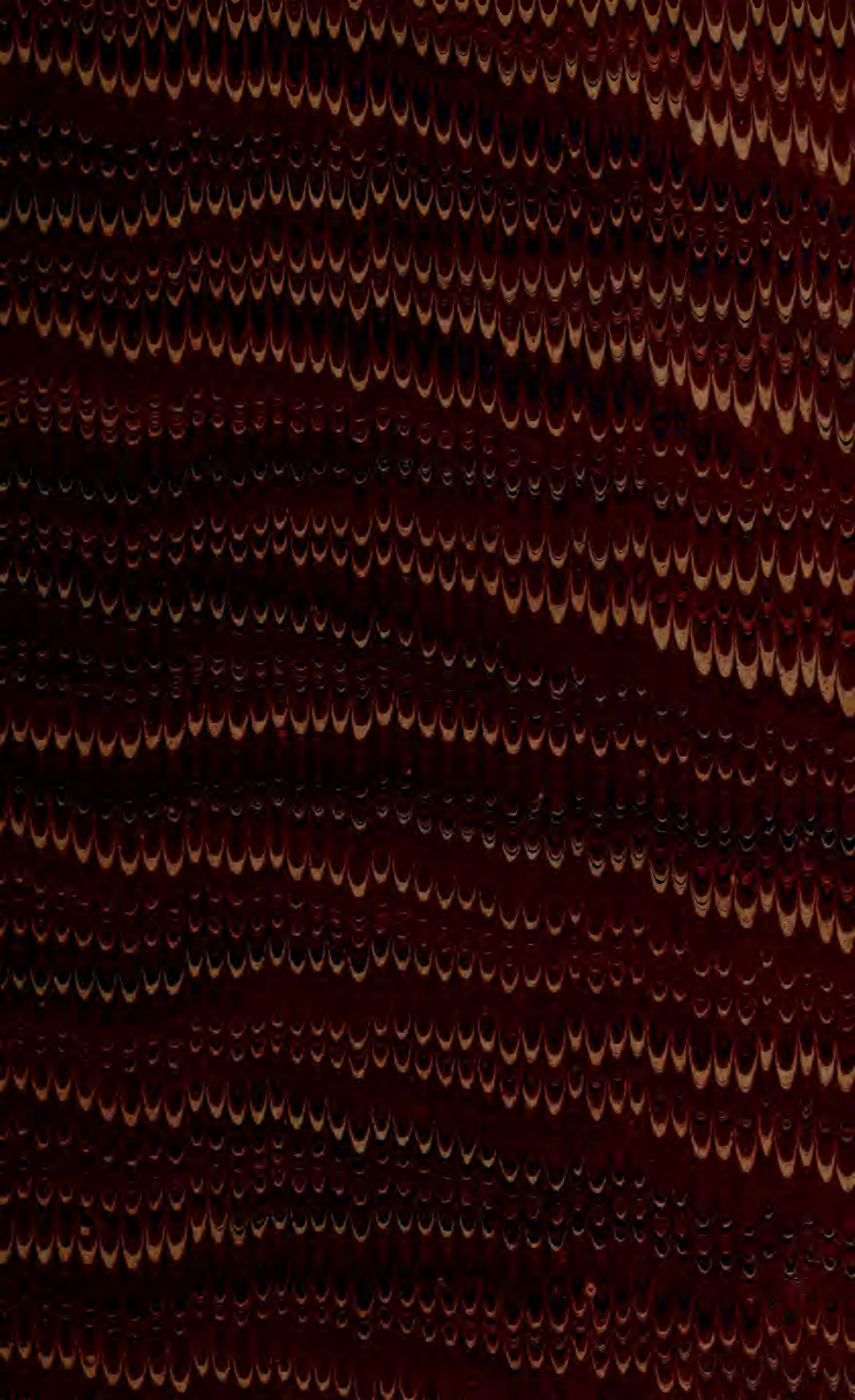
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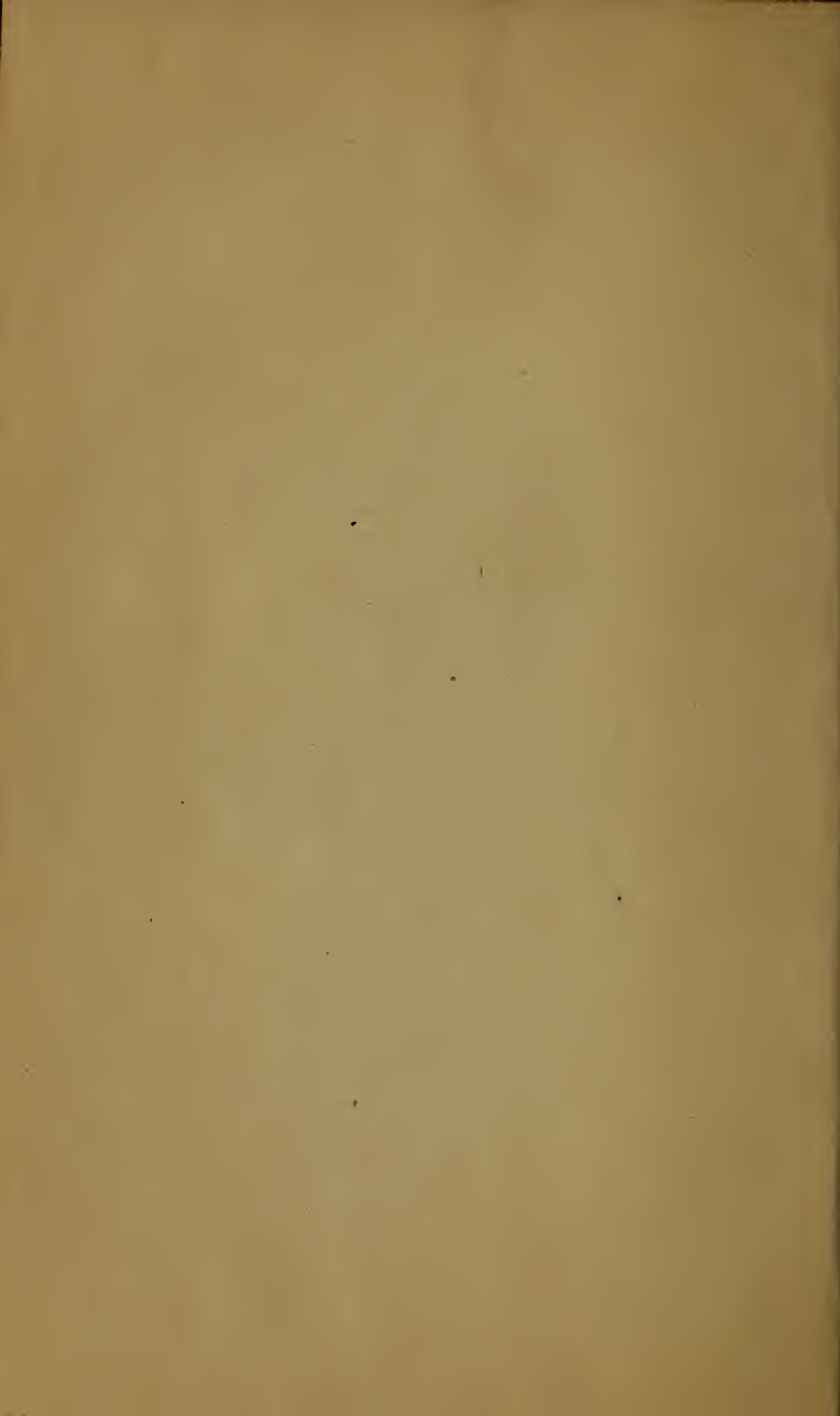
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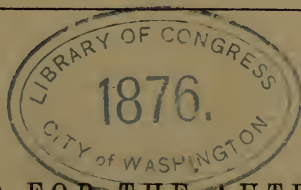




A SHORT NARRATIVE
OF THE
LIFE AND CONVERSION
OF
REV. G. A. LORD;

FORMERLY A FRENCH CANADIAN ROMAN CATHOLIC, AND NOW ENGAGED
AS THE PEOPLE'S INDEPENDENT COLPORTEUR, UNDER THE SANCTION
OF THE FRENCH CANADIAN CHRISTIAN UNION, (COMPOSED OF
REFORMED ROMAN CATHOLICS,) FOR THE DISSEMINATION OF
LIGHT AMONG THE ADHERENTS OF POPERY;

TOGETHER WITH
THE CREED AND OATHS OF POPERY,
THE SECRET INSTRUCTIONS OF THE JESUITS, AND MUCH
OTHER USEFUL INFORMATION.



PRINTED FOR THE AUTHOR.

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1855.

ALFRED KAPLAN

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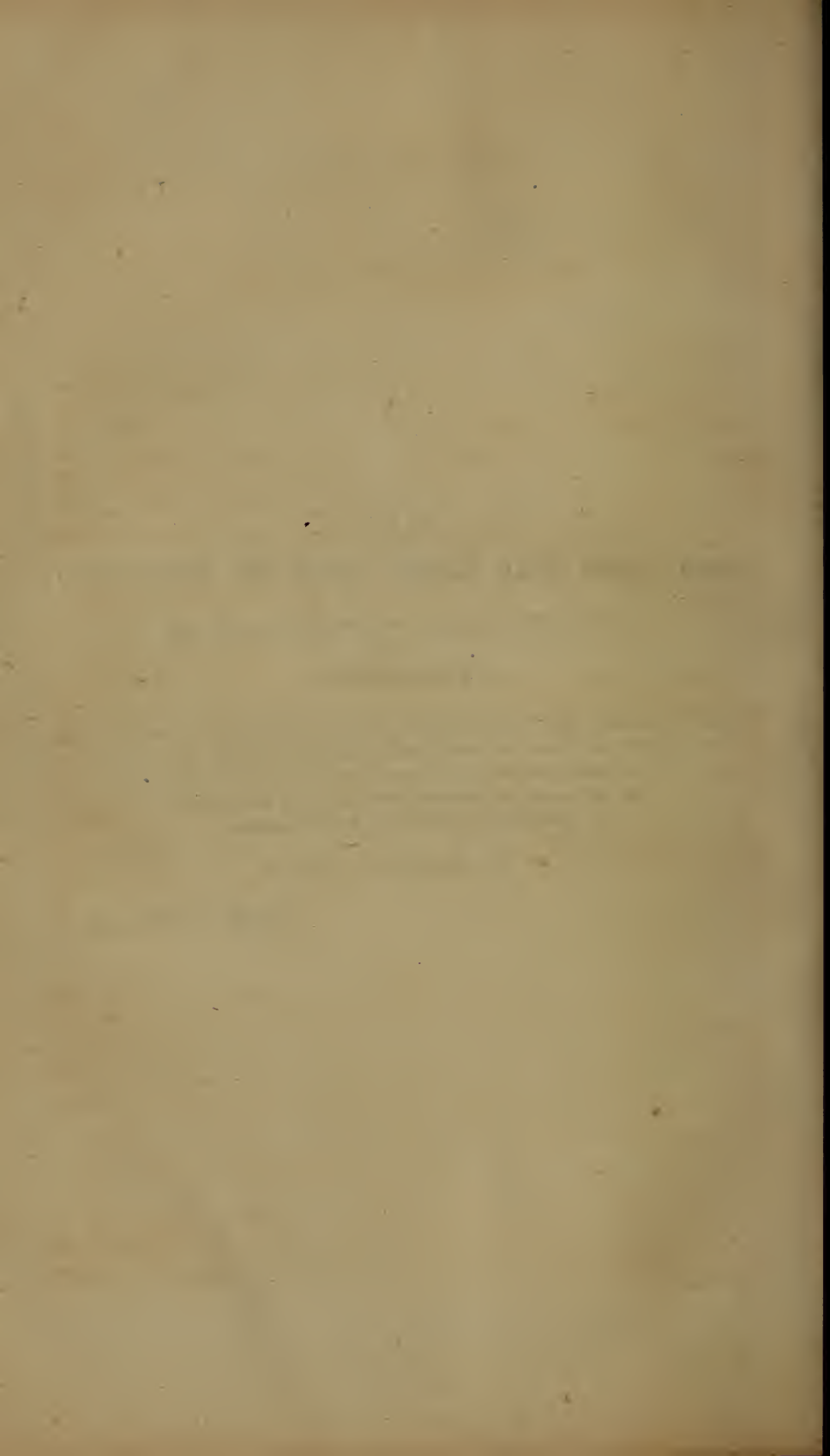
ALFRED KAPLAN

TO ALL
WHO LOVE THE LORD JESUS IN SINCERITY,
THIS LITTLE VOLUME IS MOST RESPECTFULLY
DEDICATED ;

HUMBLY TRUSTING, THAT IT MAY BE THE MEANS, UNDER GOD, OF ENABLING THE
BENIGHTED ROMANIST TO BURST ASUNDER THE FATAL CHAIN OF TRADI-
TION, SUPERSTITION, AND IDOLATRY THAT HAS SO LONG ENSLAVED
HIS SOUL, AND TO REJOICE, EVEN AS I, IN THE LIBERTY
WHEREWITH CHRIST HAS MADE ME FREE,

IS THE HUMBLE PRAYER OF

THE AUTHOR.



TESTIMONIALS.

Herkimer Village, March 2, 1850.

This certifies that the Rev. GEO. A. LORD, has preached and lectured in the Reform D. Church, on the subject of Romanism, to large audiences, creating much interest, and giving good satisfaction to his hearers; and I rejoice in having this opportunity of recommending him to the confidence of the Christian public as a safe and interesting lecturer on this subject.

C. S. MEAD,

Pastor of R. D. C., Herkimer.

Troy, N. Y., Aug. 24, 1850.

This is to certify that I have been intimately acquainted with the Rev. GEO. A. LORD for nearly five years during his residence in the city of Troy, and for honesty, candor and general Christian deportment, he possesses a character so high that the shafts of sectarian malice, or the poisoned tongue of scandal can never reach it. He is in every particular, unquestionably what he professes, and as a Protestant convert from Romanism, he richly deserves to be cherished and sustained in his humble efforts to do good, by every lover of the Christian cause.

Rev. W. H. PECK.

I am happy to state that the Rev. GEORGE A. LORD has preached and lectured in our village, with great acceptance, to numerous auditories, and that he has proved himself worthy of confidence, and I can cheerfully recommend him as a safe lecturer on the subject of Romanism, to the confidence of the people wherever he may go.

I. O. FILLMORE, *Cambridge.*

Fonda, Mont. Co., Jan'y. 27, 1848.

This is to certify that the Rev. GEO. A. LORD lectured in the Court House on the evening of the 24th inst. to a large

and respectable audience, on the doctrines and errors of the Roman Catholic Church, to very general satisfaction. I have listened to him in three discourses, and give it as my opinion that he is all that he professes to be, and is experimentally acquainted with vital religion.

PERRY YATES,
Rev. D. VAN OLINDA.

Cambridge, Jan'y 23, 1849.

The bearer, Rev. GEO. A. LORD, has lectured here during two successive nights, on Romanism, to large and deeply interested audiences. His lectures and exhibitions were well calculated to instruct and engage his audience, and we cheerfully recommend him to all who are desirous to gain further knowledge concerning the "Man of Sin," the "Son of Perdition."

ALEX. BULLIONS.

East Greenbush, Feb. 5, 1850.

The Rev. MR. LORD lectured to my people last Sabbath, morning and evening, on the subject of Romanism. The lectures were very interesting, and I think will prove to be beneficial in enlightening the minds of many. The congregation were exceedingly pleased and gratified. I do not hesitate in cordially recommending him to the churches generally, and to all those who may wish to hear him.

E. P. STIMPSON,
Pastor of the Ref. Dutch Church.

Deposit, Delaware Co., Oct. 24, 1851.

TO THE CHRISTIAN PUBLIC—This is to certify, that the Rev. GEORGE A. LORD, formerly a Roman Catholic Jesuit, but now converted to the Protestant faith, is engaged in lecturing on Romanism; explaining and exposing the mysteries of the "Man of Sin." His lectures are interesting and profitable. We, the undersigned, having heard him, consider him a safe and useful man—and do not hesitate to extend to him the right hand of fellowship—bid him God speed, and recommend him to the confidence of all the friends of

Protestantism, hoping and praying that he may be successful in pulling down the strongholds of the "mystery of iniquity."

Rev. W. M. NELSON.

" A. P. ALLEN,
Presbyterian Pastor.

Albany, Nov. 18, 1847.

TO THE CHRISTIAN PUBLIC—This is to certify, that Mr. GEORGE A. LORD is in our opinion a converted Roman Catholic—converted from papacy to the truth. He now desires to devote a part of his time to the work of giving information on papacy, striving to convince others of their errors and to reform them. He wishes to act as Colporteur and distribute and sell books on this subject, which will explain the wickedness of Romanism, and impart information on this important subject. His object is not to promote sectarianism but the cause of righteousness and truth, and diffusion of religion.

He is therefore commended to the Christian courtesy and kindness of the friends of Zion, wherever he may travel.

Rev. JOHN CLARK,

" GEORGE ALBERT,

" THOMAS GRAY,

" R. P. STANTON,

" A. BRONSON,

" E. P. STIMSON.

At the Baptist Church in Martinsburgh, Nov. 22d, 1854, Rev, GEORGE A. LORD, set forth his exposition of the errors of Romanism in a maner that deeply interested a large assembly. The Pictures, Crosses, Relics &c. exhibited, served most deeply to impress on the senses, the senseless mummeries of Popish worship, while the serious and the ridiculous were effectinglly intermingled in his discourse.

CALVIN YALE,

Pres. Minister.

Boonville, November 15th, 1854.

This may certify, that the Rev. G. A. LORD, a converted Roman Catholic Deacon, of the order of the Jesuits, gave five Lectures—four public, one private—in the M. E. Church,

in the village of Boonville, N. Y., on Sunday evening, and Monday and Tuesday last, on the errors and superstitions of Romanism, illustrating his subject by an exhibition of papal images, relics, &c.

Also, giving a very interesting account of his own conversion from these errors to the protestant faith, to the great satisfaction and instruction of the large congregation that attended his lectures.

M. M. SMITH,
Pastor of the M. E. Church.

Havana, October 14, 1854.

This certifies that the Rev. G. A. LORD has delivered two lectures on the subject of Romanism, in this place, to the edification and the entire satisfaction of large and intelligent audiences, who would have been glad to have retained him longer, would his previous engagements have allowed. Brother Lord appears to be at home with his subject, and is, I doubt not, doing a good work. We bid him God speed, and commend him to the christian public.

A. G. LAMAN,
of Genesee Conference.

Cleveland, O., Feb. 23, 1855.

Rev. G. A. LORD, discoursed in Perry street M. E. Church, on Friday evening, Feb. 20th inst., to a very large and delighted audience,—many of whom were *Roman Catholics*,—who gave good attention to the lecture throughout.

SAMUEL GREGG, *Pastor.*

Millbury, Mass., May 30, 1855.

Rev. G. A. LORD lectured last evening in this place, to a good audience, showing the absurdities of Romanism; and the people appeared to listen with pleasure and profit. From his own acquaintance with the subject, he seems prepared to take a department of the work in our common protestant christianity which few are prepared to take. I commend him to the prayers and confidence of others.

J. MARCY, *Pastor of M. E. C.*

Providence, June 10, 1855.

Rev. G. A. LORD lectured in the M. H. of the 4th Baptist church, Providence, R. I., Sunday P. M., June 10th, with good acceptance, and I hope with profit.

A. H. GRANGER, *Pastor.*

Providence, R. I., June 11, 1855.

Rev. G. A. LORD delivered a lecture to a deeply interested congregation at the eighth Baptist church, Providence, last evening. I think he was heard with profit.

WARREN RANDOLPH, *Pastor.*

Providence, June 11, 1855.

Rev. G. A. LORD delivered a lecture in the Fountain street Methodist E. Church, Providence, last Sunday, with much acceptability and profit.

T. CADY, *Pastor.*

Providence, R. I., June 3, 1855.

This certifies that Rev. G. A. LORD spoke to my congregation on the afternoon of June 3d, with much acceptance and usefulness.

J. LOVEJOY, *Pastor.*

Providence, R. I., June 3, 1855.

Rev. G. A. LORD lectured in the Mathewson street M. E. Church, in this city, June 3d, in the evening, on the subject of Romanism, with much acceptability.

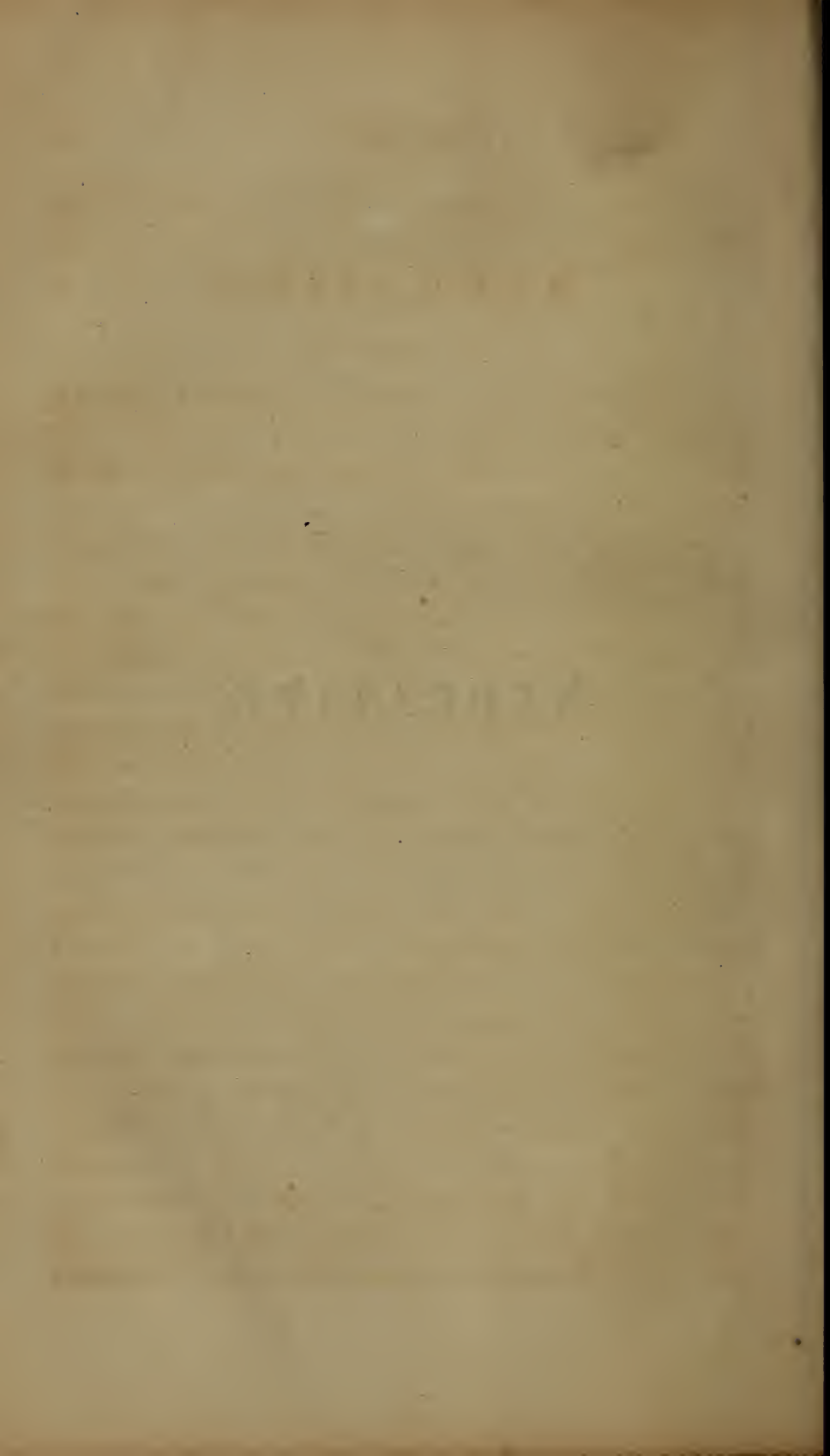
H. S. WHITE, *Pastor.*

Providence, R. I., June, 1855.

Rev. G. A. LORD, a convert from Roman catholicism, through the ministry of Rev. J. Caughy, addressed my people Sunday, June 3d, on the subject of Romanism and true religion, to the profit, we hope, of his hearers.

R. LIVESEY, *Pastor of the M. E. Church.*

NARRATIVE.



NARRATIVE.

AT the request of many friends, whose good opinion is of great consideration to me, I have compiled a brief narrative of my own life, to show how I came to be engaged in my present labors.

I was born in the city of Montreal, on the 23d day of April, 1820. My parents being Roman Catholics in their religion, I, of course, was brought up under its teachings and influences. All other forms of religion, I was taught to believe, were the malicious devices of Satan to lure souls to destruction; that there was no salvation for me, only so long as I adhered strictly to the onerous exactions of Priest and Pope, and took *them* for my guide and counsel, instead of the high and infallible standard of God's holy word.

In accordance with the wishes of my parents, I entered a Catholic Institution. During my stay there I pursued such a course of study as was calculated to prepare me for advancement in the Romish Church. But an All-wise Providence seems to have ordered after all, that I should never become a preacher of Romanism. Eventually, notwithstanding I had spent so much time in the institution, I resolved to leave it of my own accord, and go forth into the world and employ myself in some way more congenial to my feelings. The doctrines and practices of Romanism appeared to me so inconsistent

with the religion of Nature, even, that my desire for freedom of conscience, and freedom as a man, before God and man, could not much longer be concealed.

And, as an All-seeing Providence would have it, by prostrating my bodily health, by the advice of my physician, I left the institution with which I was connected, and to which I never again returned. The study of the doctrines of Auricular Confession, and of the Eucharist had led me secretly to question whether they were justly calculated to produce purity of life, and a Godly conversation, and the state of my health gave occasion of being kindly dismissed—an occasion which at the time gave me joy rather than grief, and is to me now the source of continual rejoicing.

In obedience to the advice of my physician, I embarked to travel for the restoration of my health. On my way down the river, from Montreal to Quebec, I made the acquaintance of a French Colporteur. We soon fell into conversation, and finally into discussion upon the merits of Christian faith and practice. I quoted the Fathers. He said that he had authority more ancient and more genuine than mine; that he had the writings of the Grand Fathers,—meaning those of the Patriarchs, and Prophets, and Apostles, contained in the Old and New Testament. And receiving it from him, I first became acquainted with the Bible in its complete form, as a divine Revelation.

Further reflection and examination led me more and more to doubt, and more fully to strengthen my convictions of the errors of the church with which I was then

connected. But while reason was thus becoming gradually enlightened, my heart was still as far as ever from being reconciled to Christ as the Saviour of the world.

While in this state of mind, as I was walking in the streets of Quebec, just at evening for recreation, my attention was attracted by beautiful strains of music that proceeded from a very humble looking building. And as I stood listening, an elderly gentleman approached and invited me to enter. It proved to be a small congregation of persons who had met for religious worship. The atmosphere was at once congenial. There was no senseless mummery, nor dead forms. All things had the solemnity of true devotion. And here I soon found that peace of mind which I had long sought, and experienced as I hope pardon of Sin, through our blessed Redeemer.

Immediately after experiencing what I humbly believe the scriptures declare to be the new birth, I entered upon my mission of love—that of endeavoring to convince others of the ruinous errors and gross superstitions under which they are living and dying. In this work, I spent about five years in Quebec and vicinity, distributing tracts and testaments, lecturing wherever I could get the opportunity, and in private conversation.

Having spent this number of years absent from my father's house, I determined to return on a visit to my mother, then ill, hoping that former enmity had been softened or banished. But, alas! I was mistaken. Very soon after my return was made known, I learned that violence was being stirred against me, and I was once more compelled to fly my country and kindred for personal safety, or renounce my faith and give up hope.

I dearly loved what little truth I had already received, and thought I should not part with it, even if all my friends turned against me. Then occurred to me the memorable words of the Saviour: "That no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's but he shall receive a hundred fold now in this time, and in the world to come eternal life."—(Mark x. 29, 30.) These words consoled me exceedingly, and I resolved to make known my new opinions among my friends. I was prepared for the worst, and worse than I endured could not well have befallen me. I was accused of bringing disgrace upon my relatives, by what was termed my heresy! I was pronounced an apostate from the faith! A child of the Devil, and an heir of Hell! My views were pronounced damnable, and only calculated to lead souls to perdition! Finally, my father disinherited me, and forbid me ever again entering the paternal mansion, so long as I entertained my then present opinions! Words cannot describe the anguish of soul which I experienced on receiving such treatment from those I so dearly loved and cherished. Oh! I thought to exclaim, how accursed bigotry and prejudice can dry up the fountain of feeling in the human heart! How it will unmake the father, the brother and sister, to know that his son, their brother, has obtained "faith in Christ as his Saviour," and no longer trusts to the imposture of Priest or Pope to forgive him his sins! How truly indeed were the words of the Saviour applicable to my condition in this trying emergency; that in my humble efforts to follow Christ, "my foes would be those of my own household."—(Matt. x. 36.)

I bid a final adieu to Montreal on the 4th of July, 1846, and arrived in the States, at Albany, N. Y., on the 6th of the same month. I now felt that I could breathe freer, and that a serener atmosphere encircled my head. Although a stranger, I knew that I should meet with more sympathy, and suffer less from persecution, than while in the Canadas. I saw there was a great field open before me, as Romanism was everywhere rapidly spreading in the States. One difficulty only seemed to attend my efforts ; I understood the English language so imperfectly that I could scarcely at first make myself understood in it, the French being the only language I had been conversant with from infancy. This I felt to be a great embarrassment, if not indeed a great hindrance in the way of my usefulness.

On the first of August following, I paid a visit to Troy, and immediately commenced laboring to enlighten and liberalize the Catholic mind in that city. After lecturing in the principal churches in the city, I went out into the surrounding country, lecturing in all the towns and villages adjacent, and eventually extending my labors to other states, relying entirely for support upon the contributions that have been made to me in consideration of my labors. After four years of most incessant and persevering effort, besides paying my traveling expenses, which are enormous, it is still but a little, a scanty pittance that is left when I return, for the support of my poor family ! Still I ask not for affluence and ease. Neither would I shrink in the least from the high position in which God in his providence has seen fit to place me. I am willing

still to labor in this great cause—yea, I love to do so ! And I would love also to have a wealthy and generous Christian public think of me, in my humble efforts to do good. And that I would not thus have suffered ; would not have endured what I have ; the loss of property sufficient for me ; the loss of friends dearer to me than property ; but for the advocacy and promulgation of principles dearer to me than ALL ! “ Christ and him crucified,” for my sins, was a truth dearer to me than all the empty formulas of “ Popish indulgences” and “ Priestly masses” that have been said and sold since the world was made ! Dearer than father, or mother or sisters ! Dearer than wealth, honors or emoluments, are the “ unsearchable riches of Christ” to my heart ! Like Peter, I have left all, have forsaken all, for Truth and the love of the Master ! My life, such as it is, I have freely given and consecrated to this great work ; humbly trusting that an all-wise and bountiful Providence will take care of me and mine, and constrain the generous christian heart to be regardful of the needy and to remember the poor !

Where I have traveled in the States ; in what Churches lectured ; and from whom I have obtained certificates of approbation and commendation.

The following list does not give a full idea of all my labors, being compiled only from certificates in my possession ; for many places I have visited a number of times, besides places where I have labored and did not obtain any testimonials, are not mentioned at all. Many religious societies may be included under this head. Also,

when I have lectured in halls, court-houses, and school houses, no account is given.

MAINE.

Kennebec, - Rev. A. G. Mott, Baptist Church.

NEW HAMPSHIRE.

Ipswich, - Rev. E. Fitz, - P. Church.
 Great Falls, - Rev. N. Brooks, - B. "
 " " - Rev. N. Hooper, - B. "
 " " - Rev. M. A. Howe, M. E. "
 New Market, - Rev. J. Pike, - M. E. "

VERMONT.

Burlington, - Rev. H. J. Parker, B. Church.
 Brandon, - Rev. C. H. Thomas, B. "
 Pittsford, - Rev. A. A. Constantine, B. "
 Hebron, - Rev. E. W. Allen, P. "
 N. Bennington, - Rev. A. Smith, - B. "
 " - Rev. J. Sage, - M. E. "
 Rutland, - Rev. J. M. Rockland, B. "

MASSACHUSETTS.

Springfield, - Rev. S. Osgood, D. D., C. Church.
 " - Rev. M. G. Clarke, B. "
 Cabottville, - Rev. S. C. Clapp, C. "
 " - Rev. L. Crowell, - M. E. "
 South Adams, - Rev. S. Pratt, - C. "
 " " - Rev. G. E. Fuller, B. P. "
 Pittsfield, - Rev. H. Humphrey, D. D., C. "
 Worcester, - Rev. J. Jennings, B. "
 " - Rev. J. D. Bridge, M. E. "
 Westfield, - Rev. N. M. Perkins, B. "
 Greenwich, - Rev. J. B. G. Grinnell, D. D., C. "

West Stockbridge,		Rev. G. C. Bancroft, M. E.	Church.
Gloucester,	-	Rev. W. S. Clark, M. E.	"
Adamsville,	-	Rev. J. A. Barker, B.	"
Lee,	-	Rev. R. Smith, - P.	"
Northfield,	-	Rev. A. G. Button, M. E.	"
West Randolph,	-	Rev. S. Spierhawk, P.	"
Old Stockbridge,		Rev. T. S. Clark, - P.	"
Monterey,	-	Rev. S. Howe, - C.	"

CONNECTICUT.

Meriden,	-	Rev. H. Miller, - B.	Church.
Wallingford,	-	Rev. H. E. Dennison, B.	"
New Britain,	-	Rev. W. P. Battison, B.	"
East Windsor,	-	Rev. E. H. Lyon, M. E.	"
Thompsonville,	-	Rev. G. W. Stearns, M. E.	"

NEW YORK.

Saratoga Spa,	-	Rev. L. Fletcher, M. C.	Church.
"	"	Rev. H. T. Chester, D.D., P.	"
Schuylerville,	-	Rev. C. H. Chester, B.	"
Fort Ann,	-	Rev. G. Fisher, - B.	"
Athens,	-	Rev. M. Waterman, Luth.	"
"	-	Rev. H. G. Hazen, B.	"
Catskill,	-	Rev. W. McFarland, B. D.	"
Waterford,	-	Rev. B. P. Garfield, B.	"
"	-	Rev. J. Quenlen, M. E.	"
Rome,	-	Rev. F. H. Stanton, M. E.	"
Madison,	-	Rev. M. S. Platt, M. E.	"
Hamilton,	-	Rev. W. M. Richards, P. T.	"
Cazenovia,	-	Rev. W. Clarke, - B.	"
Chatham,	-	Rev. E. S. Porter, R. D.	"
Chatham Centre,	-	Rev. — Seymour, M. E.	"
Hudson,	-	Rev. Jary Church, B.	"
"	-	Rev. J. Gorman, D.D., R. D.	"
"	-	Rev. T. Bainbridge, M. E.	"

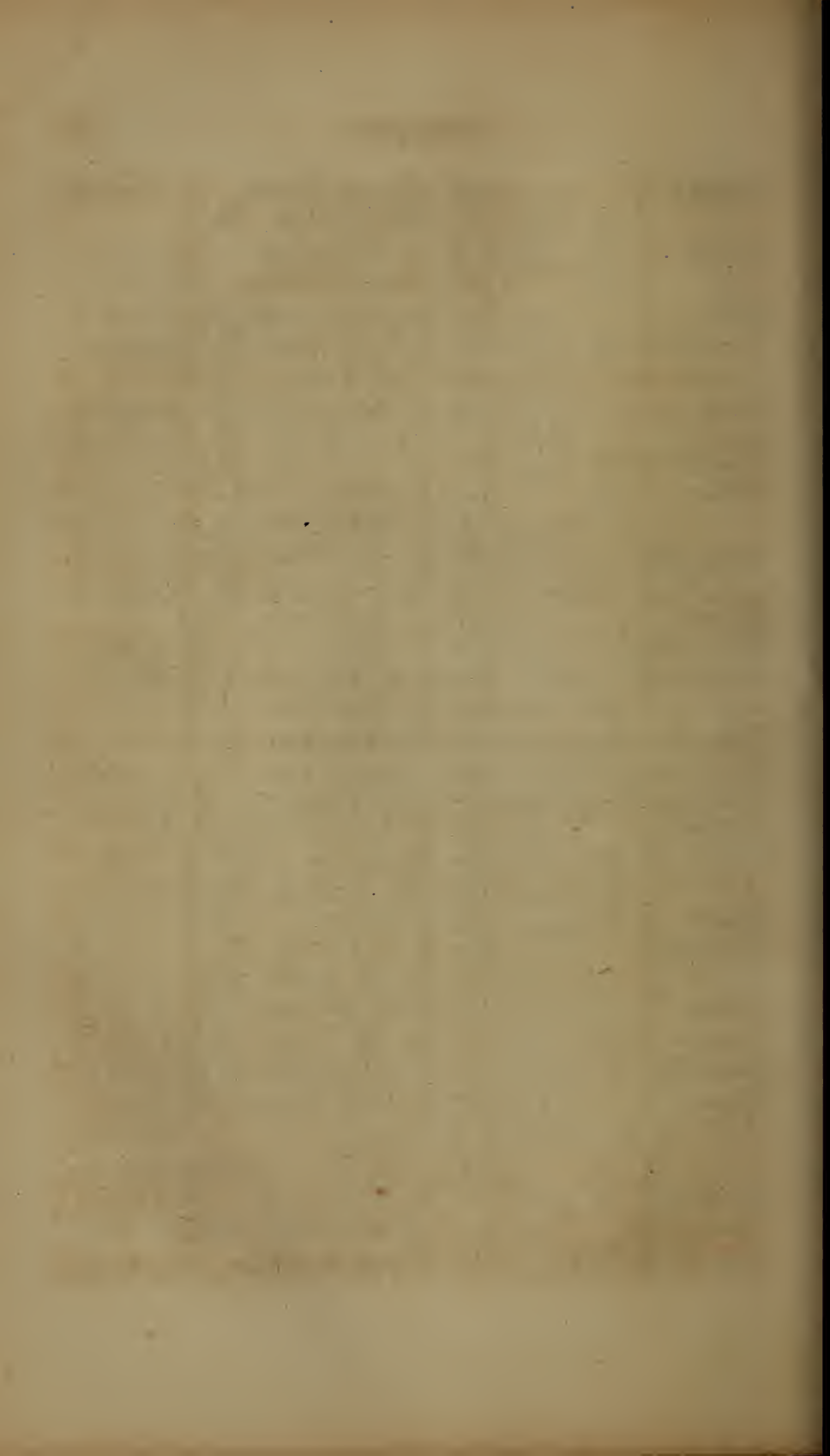
Vernon,	-	Rev. N. Burchard,	U. Church.
Albany,	-	Rev. W. H. Clapp,	B. "
Whitesboro,	-	Rev. J. D. Cole, -	B. "
Fonda,	-	Rev. D. Van Olinda,	R. D. "
Oriskany,	-	Rev. S. Redfield,	P. "
Cassville,	-	Rev. Isaac Lawton,	B. "
New Hartford,	-	Rev. E. H. Payson,	P. "
Chintenango,	-	Rev. C. Hester, -	P. "
Auburn,	-	Rev. J. C. Buckus,	B. "
Canajoharie,	-	Rev. N. T. Chapman,	R. D. "
Sennet,	-	Rev. S. Adsit, Jr.	B. "
Seneca Falls,	-	Rev. N. Baker, -	B. "
Weedsport,	-	Rev. G. S. Whitmore,	B. "
Waterloo,	-	Rev. L. Emery, -	P. "
Vienna,	-	Rev. L. Davis, -	B. "
Stephentown,	-	Rev. M. Jones, -	B. "
Hoosic Falls,	-	Rev. J. M. Grogory,	B. "
" "	-	Rev. T. Gordon, -	P. "
Hoosic,	-	Rev. C. G. Green,	B. "
West Point,	-	Rev. T. Brandt,	B. "
Keesville,	-	Rev. L. Fletcher, -	B. "
Plattsburgh,	-	Rev. M. N. Stearns,	B. "
Canaan,	-	Rev. J. J. Scurratt,	B. "
"	-	Rev. D. D. Francis,	P. "
Canaan Centre,	-	Rev. B. Kent, -	P. "
Kinderhook,	-	Rev. G. Van Wyman,	B. "
Comstock's Landing,	-	Rev. N. Combs, -	B. "
Sandlake,	-	Rev. C. H. Hubbard,	P. "
Poughkeepsie,	-	Rev. C. Van Loon,	B. "
Cambridge,	-	Rev. J. O. Fillmore,	P. "
"	-	Rev. Alex. Bullions,	D. D., P. "
Salem,	-	Rev. D. W. French,	P. "
"	-	Rev. J. Hartris,	M. E. "
Hartford,	-	Rev. L. Howard, -	B. "
Warrensburgh,	-	Rev. C. Smith, -	P. "
Schodack,	-	Rev. W. Bailey,	R. D. "

Cohoes,	-	Rev. R. P. Stanton,	P. Church.
"	-	Rev. C. L. Valdron,	R. D. "
Herkimer,	-	Rev. C. S. Mead,	R. D. "
Greenville,	-	Elder G. Clow,	R. D. "
West Charlton,	-	Rev. H. Johnson,	P. "
Charlton,	-	Rev. H. Williams,	M. E. "
"	-	Elder C. Hawley,	P. "
Newport,	-	Rev. G. L. Hyde,	C. "
Palatine,	-	Rev. B. J. Wickes,	C. "
Chestertown,	-	Rev. B. C. Clapp,	B. "
Chester,	-	Rev. B. Cox,	M. E. "
Schroom Lake,	-	Rev. G. J. Taylor,	P. "
Elizabethtown,	-	Rev. E. Hurlbert,	B. "
Moriah,	-	Rev. A. H. Stowell,	B. "
"	-	Rev. C. Vanson,	- P. "
Raymertown,	-	Rev. P. Barbour,	P. "
Greenbush,	-	Rev. Samuel Fisher,	P. "
"	-	Rev. M. Ludham,	M. E. "
"	-	Rev. E. P. Stimpson,	R. D. "
Troy,	-	Rev. A. Bronson,	P. "
"	-	Rev. G. C. Baldwin,	B. "
"	-	Rev. L. Howard,	B. "
"	-	Rev. S. Monroe,	M. E. "
Bloomington,	-	Rev. W. H. Cornell,	R. D. "
Florida,	-	Rev. J. Stevenson,	R. D. "
Galway,	-	Rev. S. E. Lane,	- P. "
Northampton,	-	Rev. D. Lyon,	- P. "
Penn Yan,	-	Rev. Thos. Tousey,	M. E. "
Horse Heads,	-	Rev. N. T. Mows,	M. E. "
Honeoye Falls,	-	Rev. A. P. Cumley,	M. E. "
Lima,	-	Rev. T. H. Tooker,	M. E. "
Batavia,	-	Rev. E. E. Chambers,	M. E. "
Williamstown,	-	Rev. H. Skeel,	M. E. "
Frankfort,	-	Rev. R. L. Fraser,	M. E. "
East Palmira,	-	Rev. E. A. Platt,	P. "
Adams,	-	Rev. P. D. Gorrie,	M. E. "

Newark,	-	Rev. Horace Easton,	P. Church.
"	-	Rev. Mr. Ludlow,	M. E. "
Lyons,	-	Rev. J. H. Keilog,	P. "
"	-	Rev. Chas. Hawley,	P. "
Clyde,	-	Rev. J. Northeway,	P. "
Weedsport,	-	Rev. C. L. Dunning,	M. E. "
Jordan,	-	Rev. C. C. Cole,	M. E. "
Palmira,	-	Rev. P. McKinstrey,	M. E. "
Le Ray,	-	Rev. L. P. Frost,	M. E. "
Niagara Falls,	-	Rev. R. L. Wait,	M. E. "
Buffalo,	-	Rev. L. Stiles,	M. E. "
"	-	Rev. I. Mandiville,	M. E. "
Rochester,	-	Rev. A. D. Wilbor,	M. E. "
"	-	Rev. L. B. Looney,	M. E. "
Geneva,	-	Rev. J. A. Caines,	M. E. "
Watertown,	-	Rev. J. Braton,	P. "
Oswego,	-	Rev. J. C. Vondercook,	M. E. "
"	-	Rev. L. D. White,	M. E. "
Pulaski,	-	Rev. C. Houghton,	M. E. "
Washingtonville,	-	Rev. J. N. Brown,	M. E. "
Baldwinsville,	-	Rev. A. S. Wightman,	M. E. "
Syracuse,	-	Rev. B. J. Diefendors,	M. E. "
"	-	Rev. A. Cartle,	M. E. "
"	-	Rev. Mr. Philips,	M. E. "
Rome,	-	Rev. B. Holmes,	M. E. "
Boonville,	-	Rev. J. S. Dayan,	M. E. "
"	-	Rev. A. M. Smith,	M. E. "
Delhia,	-	Rev. E. H. Munger,	M. E. "
Avoca,	-	Rev. M. E. Pinder,	M. E. "
Scottville,	-	Rev. D. B. Lawton,	M. E. "
Havana,	-	Rev. A. G. L. Lawman,	M. E. "

NEW JERSEY.

Plainfield,	-	Rev. D. T. Hill,	- B. Church.
Somersville,	-	Rev. H. C. Fish,	- B. "
New Brunswick,	-	Rev George R. Bliss.	B. "



Creed of the Romanist.

The following Romish Creed is a selection from an extract taken from a discourse delivered a few years since before an Orange Lodge, in Ireland, and published in the Protestant Vindicator. The object of the discourse was to show the blasphemy and wickedness of the Romish Church ; comparing their corrupt principles with the true principles of the gospel ; in confirmation of which the following Romish Creed was presented as the principles of the Romish faith, and are summed up in the following articles, which were found in the pocket of Priest Murphy, who was killed in the battle of Arklow, 1798, the same year that Pius Sixth, the Pope of Rome, was taken by Berthier, the French General, and carried to France :

“ When we assemble, we cross ourselves, saying, we acknowledge these our articles in the presence of Christ’s Vicar, the Lord God the Pope, and in the presence of the Holy Primates, Bishops, Monks, Priors and Priests.

1st. We acknowledge they can make vice virtue, and virtue vice, according to their pleasure. They all fall flat on their faces, beginning the articles in this manner, and speaking to the Host, saying :—Holy, glorious and admirable Host, we acknowledge it according to our great Father the Pope’s mind. We must all fall down before the great effigy of our Lord God Almighty.

2d. We all acknowledge the supremacy of the Holy Father, the Lord God the Pope, and that he is Peter’s lawful successor in the chair.

3d. We acknowledge that Holy Peter has the keys of

Heaven, and will receive all those who acknowledge his supremacy.

4th. We are bound to believe no salvation out of our Holy Church.

5th. We are bound to believe that the holy massacre was lawful, and lawfully put in execution, against Protestants, and likewise we are to continue the same, provided with safety to our lives.

6th. We are bound to curse, ring the bells, and put out the candles four times a year against heretics.

7th. We are bound to believe a heretic can never be saved, unless he be a partaker of that holy sacrament, Extreme Unction.

8th. We are bound to believe that those who elope from our holy religion, go into the power of the Devil, whom heretics follow.

9th. We are bound not to keep our oaths with heretics, though bound by the most sacred ties; for says our holy Fathers, they have followed damnation, and Luther and Calvin.

10th. We are bound not to believe their oaths, for their principles are damnation.

11th. We are bound to drive heretics with fire, sword, fagot and confusion, (out of the land) as our holy Fathers say, if their heresies prevail we will become their slaves. O dear Father! keep us from that. (Here the holy water is shaken, and they say "Hail Mary" three times.)

12th. We are bound to absolve, without money or price, those who imbue their hands in the blood of a heretic.

13th. We are bound to believe that Christ's Vicar, the Lord God the Pope, can absolve all men, heretics excepted, and has given to all clergymen under inspection to do the like.

14th. We are bound to believe all the articles our holy religion commands.

15th. We are bound to believe the Virgin Mary has more power in Heaven than any other Angel.

16th. We are bound to pray to the holy Angels that they pray for us.

17th. We are bound to believe in the holy cross, holy spittle, holy water, holy earth, holy bones, holy people, and beads, and that they are to be used on certain occasions.

18th. We are bound to celebrate the holy mass in Latin, having ourselves clothed in holy vestments and shirt, and bearing the holy cross on our shoulders, signifying we are Christ's.

19th. We are bound to believe every time mass is celebrating, there is an expiatory sacrifice for the living and the dead.

20th. We are bound to believe there are four places in purgatory, viz: Limbus Infantum, Limbus Patrum, Meadows of Ease, and Purgatory.

21st. We are bound to believe that Christ was three days in Limbus Patrum, where the souls of holy fathers go till they get to holy Peter.

22d. We are bound to believe that the souls of children unbaptized go to Limbus Infantum, until original sin is well paid away by the help of holy masses said for them.

23d. We know that the souls of Christians go to Purgatory, and remain there till we pray them out of it, that we may have power to walk the Meadows of Ease with safety, till it pleases holy Peter to open for them where no heretic shall ever enter.

24th. We are bound to keep Lent, according to our clergy's pleasure, and to maintain the works of supererogation.

25th. We acknowledge the lake in the North to be holy, called Lough Derg.

26th. We are bound to pray to no other Saint on that day only to whom it is dedicated.

27th. We must baptize bells, consecrate chapels, and no man to enter into the holy office of a Priest only he who is known to be a man.

28th. We maintain seven sacraments essential to salvation, viz:—Baptism, Eucharist, Penance, Extreme Unction, Holy Orders, Confirmation, and Matrimony.

29th. We maintain that we can transubstantiate the bread and wine into the real body and blood of Christ.

30th. We believe that heretics eat their kind of sacrament to their eternal damnation.

31st. We believe that Christ is everywhere, but particularly in our Church.

32d. We maintain that we cannot marry any heretic woman, without being in danger of judgment.

33d. We maintain that heretics know neither the will of the Prophets nor of Christ.

34th. We maintain and acknowledge that the Rosary of St. Bridget is to be said once a week.

35th. And lastly, that our holy Church can never err."

I shall add to these the second article of the Romish faith :—

"I believe in a multitude of intercessors and mediators between God and man, such as the Holy Martyrs of old, the Saints of the Church of Rome, the Angels and Archangels, but more especially our Lord Jesus Christ and his mother the Virgin Mary, the Queen of Heaven. I believe that I am bound to honor the Saints, pray to them, and venerate their images, and bow to them ; but more particularly to invoke most fervently the Blessed Virgin Mary, to whom are due glory and honor for evermore."

The Oath of a Roman Catholic Bishop.

"I, N., elect of the Church of N., from henceforward will be faithful and obedient to St. Peter, the Apostle,

and to the holy Roman Church, and to our lord, the lord N., Pope N., and to his successors, canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their person may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall intrust me in withall, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy, and the Royalties of St. Peter, saving my order, against all men. The legate of the Apostolic See, going and coming, I will honorably treat, and help in his necessities. The rights, honors, privileges and authority of the holy Roman Church, of our lord the Pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any council, action, or treaty, in which shall be plotted against our said lord and the said Roman Church, anything to the hurt or prejudice of their persons, right, honor, state or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and as soon as I can, I will signify it to our said lord, or to some other, by whom it may come to his knowledge. The rules of the holy Fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. HERETICS, SCHISMATICS, AND REBELS TO OUR SAID LORD, OR HIS FORESAID SUCCESSORS, I WILL TO MY POWER PERSECUTE AND OPPOSE. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person, visit the threshold of the Apostles every three years, and give an account to our lord and his aforesaid successors, of all my pastoral office, and of all things anywise belonging to the state of my Church, to the discipline of my clergy and people, and

lastly, to the salvation of souls committed to my trust ; and will in like manner humbly receive and diligently execute the apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a personage ; or in default of these, by a priest of the diocese ; or in default of one of the clergy, (of the diocese,) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs to be transmitted by the foresaid messenger to the cardinal proponent of the holy Roman Church in the congregation of the sacred council.

The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no, not even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God, and these holy Gospels of God."

Such is the oath prescribed to Bishops, the which is worth the most serious attention of all men, who would understand how miserably slavish the condition of the clergy is, in that Church, and how inconsistent their obligation to the Pope is to Civil and Religious Liberty, and the Constitution of these United States.

The Oath of Secrecy of the Jesuits.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel,

the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, WITHOUT MENTAL RESERVATION, that his holiness, Pope Urban, [now Pius IX] is Christ's Vicar General, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore to the utmost of my power I shall and will defend this doctrine, and his holiness, rights and customs, against all usurpers of the heretical [or Protestant] authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory, or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that notwithstanding I am dispensed with, to assume any religion heretical, or the propagating of the mother church's interests, to keep secret and private all her agents' counsels, from time to time, as they in-

trust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist; and witness the same further with my hand and seal in the face of this holy convent, this _____ day of _____, A. D." &c.

The Jesuits were banished from England in 1606. They were expelled from France in 1764; from Spain and Sicily in 1767; from Portugal in 1787; and totally suppressed by Pope Clement XIV, 1773. Everywhere they were prosecuted and repelled, as injurious to youth and dangerous to all existing forms of government. The present Pope [this was published in the days of Pius VII, who re-established the Jesuits in 1814,] has revived the Order, and now we find the Jesuits both secretly and openly engaged again in all their pernicious and wicked devices to re-establish his power in the United States and in the Canadas.

A Romish Priest's Oath.

We here present to American citizens the oath taken by all Priests educated at Maynooth College, (Ireland,) so that all the Irish Priests in this country, AND THEY ARE NOT A FEW, are under the following obligation.

When the collision comes between the two branches of the divided allegiance, civil and spiritual, it is easy to foresee which must give way to the other. In such a case it is impossible for any genuine papist to keep both the oaths inviolate—his oath of allegiance to this country, and his paramount oath to the Pope and mother church.

“I, A. B., do acknowledge the ecclesiastical power of his holiness and the mother Church of Rome, as the chief head and matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith against all heretical kings, princes, states or powers repugnant unto the same; and although I, A. B., may follow, in case of persecution or otherwise, to be heretically despised, yet in soul and conscience I shall hold, aid, and succor the mother church of Rome, as the true, ancient, and apostolic church. I, A. B., further do declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets, or commands, without leave of its supreme power or its authority, under her appointed, or to be appointed, and being so permitted, then to act, and further her interests more than my own earthly good and pleasure; and she and her head, his holiness, and his successors have, or ought to have, the supremacy over all kings, princes, estates, or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries, or governments, or to set up others in lieu thereof, they dissenting from the mother church and her commands.”

Popish Curses.

The following beautiful specimen of the CHRISTIAN-LIKE style in which the Pope dismisses his refractory

subjects, shows how he would act here in America, toward the lives of such as differ from him on church doctrine, if he had AMONG US the power he formerly possessed in Europe, when a look or whisper, which was not exactly according to the canons of his church, was certain death to the culprit.

The Pope, it is well known, claims the power of deciding the eternal destiny of man. He claims the keys of Hell and Heaven ! The curse uttered on Queen Elizabeth is entitled, "THE EX-COMMUNICATION AND DAMNATION OF ELIZABETH." "He, as God, sitteth in the temple of God, showing himself that he is God !" Hence these horrible curses which his foreign emissaries, the Bishops and Priests, denounce against their fellow men who forsake Romish Idolatries and the Pope's despotism, and return to sober reason and the pure Word of God, the Holy Bible.

A Popish Bull or Curse.

Such as is pronounced on all who leave the Church of Rome :

By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim, and of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the holy Innocents, who in the sight of the holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and

of all Saints, together with the Holy Elect of God ; may he (George Lord) be damned. We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty. We sequester him, that he may be tormented, disposed, and be delivered over with Dahan, and Abiram, and with those who say unto the Lord, "Depart from us, we desire none of thy ways ;" as a fire is quenched with water, so let the light of him be put out forevermore, unless he shall repent him, and make satisfaction. Amen !

May the Father, who creates man, curse him ! May the Son, who suffered for us, curse him ! May the Holy Ghost, who is poured out in baptism, curse him ! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him !

May the holy Mary, ever virgin and mother of God, curse him ! May St. Michael, the advocate of the Holy Souls, curse him ! May all the Angels, Principalities and Powers, and all Heavenly armies, curse him ! May the glorious band of the Patriarchs and Prophets curse him.

May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him ! And may the rest of the Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are found pleasing to God Almighty ; may the Holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him ! May all the Saints from the beginning of the world to everlasting ages, who are found to be beloved by God, damn him !

May he be damned wherever he be, whether in the house or in the alley, in the woods, or in the water, or in the church ! May he be cursed in living and dying !

May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, and sleeping, in slumbering, and in sitting, in living, in working, in resting, and *** and in blood letting!

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly! May he be cursed in his hair, cursed be he in his brains and his vertex, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

May he be damned in his mouth, in his breast, in his heart and purtenances down to the very stomach!

May he be cursed in his reins and his groins; in his thighs, in his genitals and his hips and in his knees, his legs and his feet and toe-nails!

May he be cursed in all his joints and articulation of the members; from the crown of his head to the soles of his feet, may there be no soundness!

May the Son of the living God with all the glory of his Majesty curse him! And may Heaven with all the powers that move therein rise up against him and curse and damn him; unless he repent and make satisfaction! Amen! So be it. Be it so. Amen!"

Reader what think you, would any thing less than a death of torture satisfy the infernal disposition of a person who could desire such torments to be inflicted upon a fellow being?

Some will be slow to credit the assertion that this anathema was ever pronounced against any one who has been converted from Romanism. But this will never be questioned by any who are familiar with their mode of excommunication; many are not aware that part of the oath of office of the clergy is, "WHEN WE HAVE THE POWER WE WILL AFFLICT AND TORMENT TO THE EXTENT OF

OUR ABILITY ALL HERETICS," and that under the binding pretext of this oath of office, they have already put to death in various ways at least FIFTY MILLIONS of the human race who differed from them on points of religion ; and when they have the power among us, there is no doubt but they will proceed in the same blood-thirsty manner, as not an article of their Church has been repealed, but stands just as it did in the dark ages.

Canons of the Council of Trent concerning Sacraments in General.

"1. If any one shall say that the Sacraments of the new law have not all been instituted by Jesus Christ our Lord ; or that they are more or less than seven ; viz: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Marriage ; or also that any one of these seven is not truly a Sacrament, let him be anathema ! (i. e. cursed in this world and damned in the next.)

2. If any one shall say that the Sacraments themselves of the new law, do not differ from the Sacraments of the old law, except, because the ceremonies are different and the external rites different ; let him be anathema !

3. If any one shall say that these seven Sacraments are so equal among themselves that for no reason can one be more worthy than another ; let him be anathema !

4. If any one shall say that the Sacraments of the new law are not necessary for salvation, but superfluous, and that without them or the desire of them, men may through faith alone obtain from God the grace of justification, although all are not necessary for every person ; let him be anathema !

5. If any one shall say that these Sacraments have

been instituted merely for the sake of nourishing faith ; let him be accursed !

6. If any one shall say that the Sacraments of the new law do not contain the grace which they signify, or that they do not confer the grace itself on those who put no obstacle in the way, as if they were only the external signs of grace or righteousness received by faith, and certain marks of Christian Profession by which among men, believers are discerned from infidels ; let him be anathema !

7. If any one shall say that grace is not conferred by Sacraments of this kind, always, and upon all, as far as respects God, even if they rightly receive them ; let him be anathema !

8. If any one shall say that grace is not conferred by the Sacraments of the new law themselves by their own power, but that mere belief of the divine promise is sufficient to obtain grace ; let him be anathema !

9. If any one shall say that by the three Sacraments, Baptism, Confirmation and Orders, character is not impressed on the soul, that is a certain spiritual and indelible sign, on which account they may not be repeated ; let him be anathema !

10. If any one shall say that all Christians have power to preach the word and administer all the Sacraments ; let him be anathema !

11. If any one shall say that the intention at least of doing what the church does, is not requisite in ministers, when they perform and confer Sacraments ; let him be anathema !

12. If any one shall say that a minister living in mortal sin, does not perform or confer a Sacrament, although he may have preserved all essential things which pertain to performing or conferring a Sacrament ; let him be anathema !

13. If any one shall say that the received and ap-

proved rites of the Catholic Church, commonly used in the solemn administration of the Sacraments, may be either omitted by ministers at their option without sin, or that they may be changed for other new ones by any pastor of the churches ; let him be anathema !”

CONCERNING THE MATTER AND FORM OF THE SACRAMENTS.

“A Sacrament which is a certain moral entity consists of two things as essential and intrinsic parts of which it is composed, to wit: of things as matter, and of words as form, yet the Eucharist is excepted, according to what has just been said.

What is here understood by matter ?

THAT SENSIBLE THING, WHICH LESS METHODICALLY SIGNIFIES GRACE: whether that be a certain thing subsisting by itself, or a substance as water in baptism, or whether it be a certain action concerning those things as ablution, &c.

What is here meant by form ?

ANS. The words are meant by which the minister more accurately and clearly restricts the sensible thing in the Sacrament to signify the grace and spiritual effect ; as in baptism, I BAPTISE THEE, &c.

For what reason are the parts of Sacraments called by the name of matter and form ?

ANS. We use these philosophical terms for the sake of explanation, &c.

It is to be observed therefore, that in Sacraments properly, there are no matter and form, but as it were the matter and form, as St. Thomas adds: yet for the sake of brevity it has become customary to say simply the matter and form.”

A Chronological Table of Popish Peculiarities in Doctrine and Practice.

In the third century the Sacraments were corrupted. Oblations for the dead and a monastic life came into fashion.

FOURTH CENTURY.—The clergy first prohibited marriage. Pilgrimages grew in repute. Relics much esteemed. Discovery of the supposed real cross of Christ. Festivals in honor of the martyrs. Sanctuaries allowed.

FIFTH CENTURY.—Pictures and images introduced; also prayers for the dead. Superstitious reverence for the Sacrament. Change of public for private confession. Incense and tapers used in the church. Rage for accumulating relics.

SIXTH CENTURY.—The Lord's Supper esteemed a sacrifice. The bishops of Rome claimed universal supremacy. Rivalship between the bishops of Rome and Constantinople. Title of "Most Catholic" given to Recared, King of Spain, on his joining the church of Rome. Name of the Virgin Mary and the archangels Michael and Gabriel, joined in solemn oath. Gregory composed the mass bearing his name, and increased the ceremonies of the church. Holy water introduced. Tonsure of the clergy enjoined as a part of their ordination.

SEVENTH CENTURY.—The twelfth council of Toledo released the subjects of Wamba from their allegiance to their sovereign. Saints publicly invoked.

EIGHTH CENTURY.—Image worship ordained.—Pope Gregory absolved the people of Rome from their allegiance to the Emperor, and forbade payment of tribute from Italy. Commencement of the Pope's temporal dominion. The practice of kissing the Pope's foot, on his accession to the papacy, introduced. Monks and superior clergy invested with the appendages and prerogatives of

sovereign princes. Rites and customs of paganism transferred to christianity. The offices of the priesthood rendered necessary to the validity of marriage by Charlemagne. The rage for relics and pilgrimages greatly increased.

NINTH CENTURY.—Transubstantiation introduced. Festivals in honor of the saints increased. The custom of carrying the cross before the Pope commenced. Ordeal. Trials practiced.

TENTH CENTURY.—Agnus Dei invented. Bells baptised. John XVI. and Gregory V. were rival Popes. Many Bishops maintained that the Roman Pontiff was universal Bishop, whose See was the whole world. The clergy very ignorant, many being incapable of repeating even the Apostle's creed. Purgatory produced great terror. Cursing by bell, book and candle invented, with other solemnities of excommunication. The rosary and crown of the Virgin, insituted.

ELEVENTH CENTURY.—The Roman Pontiffs decorated with the title of masters of the world, and Popes, or universal fathers. Anti-popes. Pope Benedict IX. sold the pontificate to Gregory VI. called "bloody," for his martial rage. Three Popes at once, Benedict, Sylvester and Gregory. Clement III. and Victor III. were rival Popes. The first crusade to the holy Land. Divine service prohibited in any other language than Greek and Latin.

TWELFTH CENTURY.—The number of sacraments fixed at seven. Anti-popes. Indulgences granted.

THIRTEENTH CENTURY.—The cup denied to the laity. Transubstantiation confirmed by the Lateran Council. The Jubilee set up. The Emperor Frederick II. excommunicated by the Pope for delaying a promised crusade. Pope Gregory II. erected new kingdoms and disposed of the crowns. He excommunicated various sovereigns. Innocent III. excommunicated Philip, King of France, and put his kingdom under an interdict, which prohibited

the celebration of Divine service in it. England under an interdict in the time of King John, when the churches were closed and the dead buried in the highways without funeral rites. The King excommunicated. The Pope deposed King John, declared his throne vacant, and wrote to the King of France to conquer England for himself. In the reign of Henry III. of England, the Pope demanded the fifth of the ecclesiastical revenues of this kingdom. Pope Innocent IV. deposed the Emperor Frederick. Auricular confession instituted. Procession of the Host began. Crusades against the Albigenses. The Inquisition established.

FOURTEENTH CENTURY.—The Emperor Lewis excommunicated for assuming his dignity before obtaining the Pope's permission. Innocent IV. instituted festivals in honor of the lance which pierced Christ, his crown of thorns and the nails of crucifixion. Clement V. appropriated the revenues of vacant benefices, which originated the first fruits. Indulgences first publicly sold.

FIFTEENTH CENTURY.—Three Popes at one time. Huss and Jerome of Prague burned.

SIXTEENTH CENTURY.—The Pope and the Venetians at war. Institution of Jesuits. Sale of indulgences by Tetzel. Luther summoned to Rome; a bull against him; excommunicated. Council of Trent held in 1546. Henry VIII. cited before the Pope. England laid under an interdict. Massacres of the Waldenses and of St. Bartholomews.

SEVENTEENTH CENTURY.—Powder plot. Irish massacre in which about 200,000 were sacrificed in a few months.

NINETEENTH CENTURY.—Massacre of Protestants in the south of France. The Pope issued a Bull against the Bible Society. Pius IX. is obliged to flee from Rome. He is replaced by Austrian bayonets and French cannon balls, to still longer tyrannize over a brave and generous people.

“How long, Oh, Lord, to the end of these wonders.”

Preparation for Confession.

From the Manual of Catholic Piety, as approved by the Most Rev. John Hughes, Bishop of New York :

Examine yourself attentively, not only on the sins you have committed since your last Confession, but also on the faults you may have committed in making it ; beware of scrupulousity or anxiety ; for in this examination it is only necessary that you shall use such a moral diligence as any temporal concern might require, where it is neither your intention nor interest, to be deceived. For this purpose, calmly reflect on the different occasions of sin which have since fallen in your way, or to which your state and condition of life exposes you ; the places you have frequented ; the persons you have conversed with, &c., &c. ; in doing of which, the following Table of Sins will greatly assist you :—

SINS AGAINST GOD.

IN MATTERS OF FAITH.—Have you been guilty of heresy or disbelief of any article of faith, or of voluntarily doubting of any article of faith ? Have you rashly exposed yourself to the dangers of infidelity, by reading bad books, keeping wicked company, going into places of worship belonging to other communions during the time of their service, and joining with them in their worship ? Have you by word or deed denied your faith, or railed at or despised holy things ? Have you been ignorant of the articles of your faith and the duties of your religion, or have you been negligent in instructing, or procuring the necessary instructions for those under your care ? Have you given credit to dreams, taken notice of omens, or made any other superstitious observations ? Have you used charms or spells, or consulted fortunetellers, or made use of any other superstitious practices to find out things to come, recover things lost, &c. ? how often ? and with what scandal and ill example to others ?

OF HOPE.—Have you despaired of salvation, or of the forgiveness of your sins ? Have you rashly presumed upon God's goodness, continuing to offend him because he is merciful ; going on in your sins without any thought of amendment, depending upon a death-bed repentance ? Have you relied upon yourself rather than upon divine

grace ; or neglected for a long time to return to God by repentance after falling into mortal sin ?

OF CHARITY.—Have you loved any creature as much, or more, than God ? Have you murmured against the providence of God, resisted his inspirations, refused to submit to his Divine Will, not prevented evil when you could and ought, or committed sin through human respect ?

OF RELIGION.—Have you made a sacriligious confession or communion ? Have you received the Sacraments of Confirmation or Matrimony in the state of mortal sin ? Have you abused the Holy Scripture, or profaned holy places or sacred things ? Have you blasphemed God or his Saints ? Have you been negligent in the divine worship, seldom or never adoring and praising God, or giving him thanks for his benefits ? Have you prayed but seldom, or with little attention, or omitted to make acts of Faith, Hope, and Charity ? Have you behaved with irreverence in the House of God, or broke any vow or solemn promise to him ? Have you neglected to hear Mass on Sundays and Holy Days of Obligation ? or have you heard it with wilful distractions, or not taken care that your children or servants should hear it ? Have you neglected Confession and Communion at Easter, or omitted the penance enjoined you, or acquitted yourself of these religious duties carelessly ? Have you sworn falsely, or what you did not certainly know whether it was true or false ? Have you broken your lawful oaths, or sworn to do any thing that was wicked and unlawful ? Have you had a custom of swearing rashly or inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself or others ? Have you sworn by the blood or wounds of God, or any other blasphemous oath, or been accessory to others swearing, cursing, or blaspheming ? Have you spent the Sundays or Holy Days of Obligation in slothful

idleness, or been the occasion of others so spending them? Have you done any servile work without necessity, upon those days? Have you broken the days of abstinence, or eaten more than one meal on fasting days, or been accessary to others in so doing? How often, &c.?

SINS AGAINST OUR NEIGHBOR.

IN THOUGHTS.—Have you been deficient in point of charity towards your neighbor? Have you judged rashly of him? Have you wilfully entertained thoughts of hatred, aversion, rancour, or a coldness and resentment against him? Have you on this account endeavored to avoid meeting or speaking to him? Have you envied him in his merit, reputation, fortune, employments? Have you conceived desires of revenge against him, and wishes that harm might befall him? Have you been hard-hearted, or without any feeling or compassion for him in his affliction? Have you felt in yourself a secret pleasure and satisfaction when any disgrace happened to him, and discontent in seeing him thrive and flourish? [These sins may vary in their malice according to the length of time you were thus affected, or the relation you stand in, to the different persons in question, or according to the greater or less importance of the matter under your consideration.]

IN WORDS.—Have you spoken harshly to your neighbor—given him abusive language—railed at him—mis-called him—mocked and ridiculed him—exposed him to scorn—affronted him—censured his conduct—found fault with every thing he did—put wrong constructions upon his actions—calumniated or detracted him—been pleased to hear others speak ill of him—listened to and encouraged the calumny or detraction when you could prevent such discourse? [N. B. The motive for speaking thus, the number of persons present and the subject of this uncharitable language must be specified as you are bound to repair the injury to the best of your power.]

Sin is also committed by ill-natured reports or insinuations—malicious expressions, whether true or false—by giving bad advice and bad example—by instilling bad or dangerous principles—by flattering others or approving of evil—by giving false testimony—by discovering the secrets or the faults of others—by abusive words, reproaches, bad wishes or imprecations, &c.

IN ACTION.—Have you wronged, deceived or circumvented your neighbor in buying or selling? Have you injured him by stealing, cheating, usury extortion, or by any unlawful contract, by putting off false money or using false weights and measures? Have you bought or received stolen goods? Have you contracted debts without design of paying them? We also sin by wronging our creditors, or our own family by prodigal expenses—by refusing to pay our just debts when able, or by culpable extravagance, rendering ourselves unable to pay them—by neglecting the work or business for which we were hired, and obliged by contract to perform. In fine, by unjustly taking or keeping any thing of value belonging to another; in which case it is impossible to obtain forgiveness without making restitution to the best of our power. And here it is to be observed that where two or more jointly injured another, in goods or reputation they are jointly and severally obliged to restitution; that is to say they are bound to contribute their respective proportions towards repairing the injury, instead of that or those participants who might refuse to repair their portion thereof.

IN OMISSIONS.—Have you neglected to succor, comfort and to assist your neighbor in necessity? Have you neglected to restore ill-gotten goods or repair injured characters? Have you refused to be reconciled to an enemy, or to perform duties of obligation, such as respect and love towards parents, obedience to superiors, &c. &c.?

SINS AGAINST OURSELVES,

Are committed :

BY PRIDE. In having too great an esteem for ourselves, and haughtily despising others—In being too apt to speak of our own affairs, or in our own praise—In aspiring to honours and preferment through vanity—in affecting to be humble, or in deceiving others by hypocrisy—In being influenced in what we do by human respect for obtaining the applause and esteem of men—In being too much wedded to our own opinions and inclinations—In being too solicitous about our health—In being too fond of the pleasures, comforts and conveniences of life.

BY AVARICE. In being backward in giving alms according to our ability—In squandering away in gaming or in vain and foolish expenses the substance that Providence has given for the relief of the poor and distressed—In not only refusing them an alms which we can afford, but in refusing it with bitterness, reproaches, imperious, ill-natured language or with an insulting air—In being too much attached to the goods of this life; where it must be ever remembered that whatever is really superfluous to us, belongs of right to the poor; that where there is much, much should be given; and that where there is only a little, even some of that little should be cheerfully given, for “God loves the cheerful giver.”

BY ENVY. In being sorry for the prosperity of others—In rejoicing at their misfortunes—In wishing with jealousy for what belongs to them.

BY IMPURITY. In wilfully dwelling upon or taking pleasure in unchaste thoughts.—[N. B. The penitent must here mention whether these bad thoughts were entertained during a considerable time, and how long; whether they were accompanied with desires of committing the evil; whether they caused irregular motions; whether in a holy place; and finally, whether the objects

of the sinful desires were single or married, kindred or relations, or persons consecrated to God.]

BY WORDS. In speaking obscenely, or with a double meaning, which is as bad if not worse—in listening with pleasure to such vile language.—[N. B. This sort of discourse is still more criminal when it passes between two persons of a different sex.] We also sin grievously this way, by singing unchaste songs; by giving toasts and sentiments contrary to modesty, or by permitting them to be given when we can prevent them, or by not retiring on such occasions.

BY LOOKS. In viewing immodest objects—In reading bad books—In keeping indecent pictures—In frequenting plays and public assemblies where dangerous objects are held up to view. Under this head likewise, may be classed the tempting of others to sin, by dissolute glances, gestures, or immodesty in dress or behaviour.

BY ACTIONS. In abusing and defiling the sanctity of marriage by such liberties and irregularities as are contrary to the order of nature—In touching ourselves or others immodestly—In permitting indecent liberties to be taken with us; and what their consequences were.—[N. B. It is necessary to explain every thing in order to make known such circumstances as may increase or diminish the guilt, with as much modesty as possible; and also to declare whether we have employed or neglected to employ the necessary means of overcoming this vile passion. We should carefully distinguish between what is wilful and what is not; an effect of deliberation and one of mere negligence. Also the number of these bad actions, or at least the length of time we continued in the habit of committing them; with what sort of persons we have sinned or desired to sin, but this without mentioning their names. And as it too often happens with young persons who have miserably fallen into a certain sin of a lonely and abominable nature, either to

conceal this crime, or not faithfully confess how often they have been guilty of it, we therefore earnestly beseech such to reflect seriously upon the fatal evils in which they involve themselves. Let them consider, that all those confessions and the communions which follow them are only so many sacrileges, removing them still farther from God, and provoking his just indignation against them; that the longer they continue in this state of hypocrisy, the more difficult it must be to overcome their bashfulness, and the more anguish they must feel in their own interior; that no practice is more destructive of health, beauty, or genius, than this; that it deforms and debilitates the wretched perpetrator, that it must not only in a moral, but also in a physical sense, degrade him beneath the rank of the brute creation, and render him contemptible to mankind.]

BY GLUTTONY. In exceeding the bounds prescribed by temperance—In eating or drinking to excess—In exciting others to do so—In not observing with due exactness the days of fasting, and abstinence enjoined by the Church—In exceeding the quantity which is usually allowed at collation.

BY ANGER. In abusing, quarrelling, striking, or wishing evil to others—In provoking others to quarrel or fight. These sins are still more heinous when parents or superiors are the objects thereof.

BY SLOTH. In neglecting our religious or moral duties, in performing them carelessly—In leading a life of idleness, voluptuousness and dissipation, passing our time unprofitably when the duties of our state call on us for labour. We are also guilty by following the bent of our inclinations, and gratifying self-love—By studying too much our own ease—and by too great a remissness in mortifying our passions or senses.

Extracts from Roman Catholic Theology.

ON THE SEAL OF CONFESSION.

What is the seal of sacramental confession ?

ANSWER. It is the obligation or duty of concealing those things which are learned from sacramental confession.—*Dens.* vol. 6, p. 218.

Can a case be given in which it is lawful to break the sacramental seal ?

ANSWER. It cannot ; although the life or safety of a man depended thereon, or even the destruction of the commonwealth ; nor can the Supreme Pontiff give dispensation in this ; so that, on that account, this secret of the seal is more binding than the obligation of an oath, a vow, a natural secret, &c., and that by the positive will of God.

What answer then ought a confessor give when questioned concerning a truth which he knows from sacramental confession only ?

ANSWER. *He ought to answer that he does not know it, and if it be necessary, to confirm it with an oath.*

OBJECTION. It is in no case lawful to tell a lie, but that confessor would be guilty of a lie, because he knows the truth, therefore, &c.

ANSWER. I deny the minor ; because such a confessor is questioned as a man, and answers as a man ; but now he does not know that truth as a man, though he knows it as God, says St. Thomas, (q. II, art. I, 3.) and that is the free and natural meaning of the answer, for when he is asked, or when he answers outside confession, he is considered as a man.

What if a confessor were directly asked whether he knows it through sacramental confession ?

ANSWER. In this case he ought to give no answer (so Steyart and Sylvius,) but reject the question as impious : or he could even say *absolutely* not *relatively to the question*, I know nothing, because the word *I* restricts to his human knowledge.—*Dens.* v. 6, p. 219.

But if any one should disclose his sins to a confessor with the intention of mocking him, or of drawing him into an alliance with him in the execution of a bad intention.

ANSWER. The seal does not result therefrom because the confession is not sacramental. Thus, as Dominick Soto relates, it has been *decided* at Rome, in a case in which some one went to a confessor with the intention of drawing him into a criminal conspiracy against the Pope.—*Dens.* v. 6, p. 229.

In fine, all things are reduced indirectly to the seal, by the revealing of which the sacrament ‘would be rendered odious according to the manners of the country and changes of the times;’ and thus Steyart observes from Wiggers, that some things are at one time opposed to the seal, which at another time are NOT considered as such.—*Dens.* v. 6, p. 222.

Does a confessor, relating the sins which he has heard in confession, act contrary to the seal?

ANSWER. If the sinner or person can by no means be discovered, not even in general, nor “any prejudice to himself” happen therefrom, he does not act contrary to the seal, because the seal has reference to the penitent or sinner.—*Dens.* v. 6, p. 222.

Wherefore the Doctors providentially advise that we should abstain from these narrations, “when not moved to it by reason of utility,” on account of the scandal, were people to suppose that the confessor recollected the sins of each individual; and on account of the “remote danger and suspicion of others.” Medina tells us, book 2, chap. 4, that “a confessor had thus discovered an adulteress, by first saying that his first penitent had confessed an adultery, and afterwards imprudently naming the person who had been his first penitent. Wherefore, even in asking advice, it is better to state the case simply, without declaring that it has occurred to him in confession.—*Dens.* v. 6, p. 222.

What persons contract the obligation of the sacramental seal?

ANSWER. All those who have got their knowledge from confession, mediately or immediately, lawfully or unlawfully.

In this manner interpreters in confession are bound by the seal, and those who, sitting about the confessional, accidentally hear anything. But they commit sin who votarily

listen or hear. In like manner, they are bound by the seal, "to whom the confessor has revealed *without* the license of the penitent."

Is the penitent bound by sacramental seal to conceal those things which the confessor has said to the same?

ANSWER. The penitent, however, is bound by natural secret, since the words were spoken with that intention by the confessor, which is supposed, since "the reverence of the sacrament or the honor of the confessor, or other circumstances require that;" wherefore they commit sin who relate the words of the confessor merely for laughter or through contempt of him.—*Dens.* v. 6, p. 231.

Can a confessor, with license of the penitent, disclose what he has heard in that penitent's confession?

ANSWER. This license can be given in a two-fold way: 1st, so as by that licence he may give the confessor, at time another human extra-sacramental mode of knowing it, in order that the confessor may then know it even as a man; suppose if the penitent were to say, what I have confessed to you I tell you without confession; and in this case nothing prevents the disclosing, (providing there be no scandal,) because he does not use the language of the seal, but another sort of knowledge, namely human; and thus the seal is not touched.

OBJ. The penitent has not repeated all those things without confession, and therefore that knowledge is not without the seal.

ANSWER. That license thus given equivalently or virtually contains the repetition; besides, by that license the knowledge of the seal receives a different extra-sacramental mode, which is sufficient.

OBJ. Bad priests could thus abuse the seal by saying they had liberty.

St. Thomas answers, it is incumbent on them to prove they have received the license; but a confessor is believed when he swears he has obtained license from the penitent.—*La Croix*, lib. 6, n. 1969.

Secondly, that license can be so given, "as that the thing which is revealed by the confessor to another, may pass

with and under the sacramental seal," so that even he to whom the knowledge passes, may be bound by the seal; and with respect to this case it seems we must say with Suarez, that the penitent can lawfully and validly give such license to the confessor, because the seal obliges in favor of the penitent, who can extend this to other persons, in the same way as when he confesses by an interpretor; and in this case he, to whom the confessor with the license of the penitent communicates the knowledge, is bound by the seal of confession.

OBJ. The seal obliges even through reverence of the sacrament; therefore the penitent cannot give license. This is proved by an "a pari"* argument; as a cleric cannot resign the right† or privilege of the Canon, and give license to another to strike him.

ANSWER. There is a disparity because that license of the Cleric "would not turn out to the favor of the Clergy, nor of that Cleric," but directly against the end of the Canon or Law, but that license of the penitent is in favor of the penitent and of the sacrament, for by this the sacrament of penance "is not rendered odious, but lovely to the penitents, because they can thereby EXTEND the secret of the seal."

Du Jardin also, and Suarez, Antoine and Sylvius, remark, that "a penitent can sometimes be compelled to concede to some such license, or *otherwise* be *not* absolved."

Is he, from whom the confessor, with the license of the penitent, has asked advice, obliged by the secret of the seal?

ANSWER. I distinguish; if the license has been given in the first way above written, he is not obliged.

If it has been given in the latter way, he is obliged by

*A PARI. By citing a parallel case.

†RIGHT. If any one at the suggestion of the devil should be guilty of the sacrilege of laying violent hands on a Cleric or Monk, let him lie beneath the bond of anathema; and let none of the Bishops presume to absolve him, unless urged by the danger of his dying.

This is called the privilege.

Is the striker freed from the censure if the Cleric should have given liberty and resigned the privilege of the Canon?

ANSWER. By no means, because the Cleric invalidly and unlawfully resigns that privilege, because it was established for the honor and the reverence of the whole clergy, which he cannot of himself resign.

the seal, which ought "ordinarily" to be supposed, at least since the thing is odious. La Croix adds that in this case it should be notified to the other, that the circumstance is "communicated" under the seal.

Is it lawful for a confessor to speak to a penitent, without confession, on the things which he has heard from the penitent in confession?

ANSWER. No, because the Confessor outside the confession acts as a man. However, it will be lawful, if the penitent give license according to what has been previously said: but the penitent is supposed to give it, if he should first interrogate or speak to the confessor about what he has disclosed in confession.

Can the confessor immediately after giving absolution, as yet speak to the penitent about what has been exposed in confession?

ANSWER. Yes: as long indeed as the penitent is in the Confessional, and as far as it is suitable to the penitent, because to advise, to instruct, to correct, to consult, tend to the completion of that same sacramental function, just as it is allowed to impose satisfaction after absolution.—*Dens.* v. 6, pp. 232-4.

It is lawful for a confessor to avail himself of that knowledge which he has acquired solely from the sacramental confession of another.

Although it is always unlawful to break the seal, however it is inquired whether it is contrary to the reverence of the seal, to do anything, or to omit anything, on account of that knowledge which the Confessor could otherwise not have done? To which it is answered, "it is sometimes contrary to the seal, and sometimes NOT."

When is it contrary to the seal to make use of the knowledge of confession?

ANSWER. "When it is attended with danger," lest any thing be revealed directly or indirectly respecting the confession of a "known" person. Nay, although no such danger appears, and although it be not known that the confessor avails himself of the knowledge of confession, yet if it might turn out to be real or apprehended grievance to the peni-

tent or his accomplice, it would be acting contrary to the see, inasmuch as confession "would thus be rendered odious;" for instance, if a confessor, should from the sole knowledge of confession, deny a penitent or his accomplice a testimonium of morals.—*Dens. v. 6, p. 235.*

When is it lawful for the confessor to make use of the knowledge acquired in confession?

ANSWER. When the sinner is by no means discovered; also, when no grievance is occasioned to him or to another; in fine, "when nothing intervenes to render confession odious."—*Dens. v. 6, p. 238.*

In like manner, if he should learn from confession, that heresies are being spread in his parish, that certain vices and sins are creeping on, he'll be able, by general instructions and monitions, to guard the faithful against such sins, so as not to disclose the person.—*Dens. v. 6, p. 238.*

But is the condition of educating the offspring in heresy repugnant to the substance of matrimony, namely, that the sons, may follow their heretical father in his sect, and daughters their Catholic mother?

ANSWER. Daelman observes that if the Catholic party entering matrimony under such condition, directly intended the education of her offspring in heresy, the marriage would be invalid; whence it is supposed, he says, that she only obliges herself not to prevent such education.

Then, after giving the opinion of other Divines, he proceeds:

In the meantime this kind of stipulation is null, since it is repugnant to the obligation of parents; and although some endeavor to excuse such compact, whilst the Catholic party only obliges herself to permit such education for the sake of avoiding greater evil in a community where Catholics and heretics lived mingled together; however, we must say with Pontius, Braunman, and Rieffenstuel, that such marriage, with express or tacit compact, or under the condition "that either all or any of the children, for instance, the male be educated in the sect of their heretical father," is *always and every where* "unlawful, most iniquitous, and

grievously sinful against the natural obligation of parents, and against the divine and ecclesiastical law;" for every parent is bound piously to take care that the offspring be educated in the true faith, and acquire the necessary means for salvation; therefore, "she is bound by no obligation to permit" the education of her offspring in a damnable sect.

Nor does usage and custom openly existing in several places, make against this; for this compact is against divine law, against which even immemorial custom operates nothing.—*Dens.* v. 7, pp. 144–5.

Take note, that if a Catholic knowingly contract marriage with a heretic, he cannot on that head separate himself from her, because he has renounced the right of divorce; except, however unless the heretic promised her conversation, and would not stand to her promise; in like manner, if the Catholic knows that he is in imminent danger of losing, the faith by cohabiting with a heretic.—*Dens.* tom. v. 7, p. 180.

What is understood by reserved cases?

ANSWER. Certain sins, the sacramental absolution of which the superior, specially reserves to himself.

This simple reservation is not a censure, since it is not properly a punishment, but a simple negation of approbation or jurisdiction.—*Dens.* v. 6, p. 263.

Who can reserve sins?

ANSWER. The Superior for whom it is competent to grant approbation or jurisdiction to absolve from sins.

That Supreme Pontiff determines the reserved cases for the universal church; the Bishop of his own Diocese; the Superiors of Regulars can reserve cases for their subjects, but according to the limitation of Clement the VIII.—*Dens.* v. 6, p. 270.

Comments Appended to certain passages in the (Catholic) Rhemish Testament.

In introducing the following atrocious Notes from the *Rhemish Testament* to the reader, we feel it unnecessary

to comment upon them ; they speak too plainly for themselves, and exhibit but too clearly the real character of the Romish system even at the present day.

1. "In worldly conversation, and secular acts of life, we must avoid the *heretics* as much as we may ; for this familiarity is *contagious and noisome* to good men, (R. Catholics.) But in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is *a great damnable sin to deal with them*, (Protestants.)—2 Epist. of John, ver. 10.

2. "The insufficient and pretended *Church service of England*, being in schism and heresy, is not only unprofitable, but also damnable."—Acts x. 9.—[We commend this to the attention of the admirers of the Oxford Tracts and Romanism !]

3. "*Heretics* more miserable (than all other grievous offenders) run out of the (Roman Catholic) church of their own accord, and so give sentence against their own souls *to damnation*."—Titus iii. 11.

4. "If the temple of the Jews was a den of thieves because of profane and secular merchandize, how much more now, when the house appointed for the holy sacrifice and sacrament of the body of Christ is made a den for the minister of Calvin's bread." Mark xi. 17.

5. "The prayers and services of heretics are not acceptable to God out of their mouths ; yea, it is no better than the howling of wolves."—Mark iii. 12.

6. "The speeches, preachings, and writings of Protestants are pestiferous, contagious, and creeping like a cancer ; and therefore never to be heard or read by Christian men."—2. Tim. ii. 17.

7. "A Christian is bound to burn and deface all heretical books."—Acts. xix. 19.

8. "The translators of the English Protestant Bible ought to be abhorred to the *depths of hell*."—Heb. v. 7.

9. "Justice and rigorous punishment of sinners is not forbidden, nor the Church, nor Christian Princes blamed *for putting heretics to death*."—Luke. ix. 55.

10. "All laws, doctrines, services and injunctions of heretics, howsoever pretended to be constant to the Scriptures, be commandments of men; the things by them prescribed are impious, and the authors have neither sending nor commission from God."—Matt. xv. 9.

11. "Our *adversaries* neither follow Christ nor St. Paul, in one portion of the Sacrament, and in the other they condemn Christ and his Church much more imprudently and *damnablely*."

12. "There never was any heresy so absurd but it would seem to have Scripture for it.—p. 145. Matt. iv. 6; 2 Cor. iv. 2; xi. 12.

13. "The faithless Jews thought (as heretics now-a-days,) that to forgive sins was so proper to God, that it could not be communicated unto man; but Christ showeth, that as to work miracle is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sins."—Matt. ix. 5.

14. "Heretics allege Scripture as the devil doth, in the false sense."—Matt. iv. 6.

15. "*To say that an heretic, evidently known to die obstantly in heresy, is damned*, IS NOT FORBIDDEN.—Matt. vii. 1.

16. "These are the fruits heretics are known by; division from the whole Church, *taking to themselves new names and new masters*, inconstancy in doctrine, disobedience to their spiritual officers, pride and vaunting of their own knowledge above all the holy doctors, CORRUPTION; falsification, and quite denying of the parts of the Scriptures that especially make against them; and these be common to all heretics."—Matt. vii. 16.

17. "Heretics, because they will not hear the Church, are not to be otherwise or better esteemed of Catholics, than heathen men and publicans were esteemed among the Jews."—Matt. xviii. 17.

18. "Not only such as have named themselves Christ, (as Simon, Gal. i. 8: Menander, and such like) but all such as are heretics are Christ to their followers; Luther to the Lutherans; Calvin to the Calvinists, because they believe them rather than Christ."—Matt. xxiv. 5.

19. "Cost bestowed for religion, devotion, and signification, is a meritorious work, and often more meritorious than to give to the poor."—Matt. xxvi. 8.

20. "God rejecteth all such as join with heretics at their profane and detestable table."—1 Cor. x. 21. See Rev. ii. 21.

21. "Evil men (be they heretics or malefactors) may be suppressed without disturbance to the good; they may and ought, by public authority, either spiritual or temporal, to be chastised or executed."—Matt. xiii. 29.

22. "*Heresy and apostacy* from the (R.) Catholic faith *punishable by death*."—Heb. x. 29.

23. "Where heretics have unluckily been received, for fear of troubling the State they cannot be suddenly extirpated—the weeds must grow while the Church obtains power, then eradicate them from the soil."—2. Cor. x. 8; Matt. xiii. 29; Heb. x. 29; 2. Tim. iii. 9.

24. "The zeal of a Catholic ought to be so great toward all heretics and their doctrines, that *he should give them the Curse*,—the execration,—the anathema, though they were ever so dear to him,—though they were his parents! !"—Gal. i. 8.

25. "*Woman drunk with the blood of the saints*.—The Protestants foolishly expounded this of Rome; for that there they put *heretics* to death, and allow of their punishment in other countries. But their blood is not called the blood of *saints* no more than the blood of

thieves, mankillers, and other malefactors; for the shedding of which by order of justice, no commonwealth shall answer.”—Revelations xvii. 6.

Lastly :—On John x. 1 : They declare that all Protestant ministers of all denominations “not ordained by a *popish bishop*,” “*are thieves and murderers.*”

NOTE.—Here is discovered another ingenious reason why Bishop Hughes affects to disown the Rhemish N. T. Notes, although they are approved and sanctioned, and published by *the* bishops of Ireland. If he publicly owned them here, a few thousand libel suits might be commenced against him.

Such, fellow citizens, such are the precepts of the Romanist, *such* the pernicious, intolerant, persecuting principles of Romanism in the 19th century. These are no forgotten fictions of the dark ages—no tales of the bloody Mary—no record of the faggot and the stake; they are the doctrines of the Romish Hierarchy, promulgated in the present time; notes taken for a version of the Holy Scriptures revised for the Irish Romanists of the present day, and not only revised but published by a Romish archbishop, and sanctioned by the highest authority of the Romish body.

Can we wonder at the wretched state of Catholic countries? Do we not well to tremble for our own country, when such accursed doctrines are gaining ground amongst us? American citizens, pause! think, and ask yourselves, is it not time to unite as one man to resist the spread of such persecuting principles in our free and happy land?

But, it is not possible, in this small volume, to disclose all the filthy abomination practiced by the Man of Sin, in Auricular Confession. I have issued another for that purpose, and any person enclosing me *One Dollar, Post Paid*, shall receive a copy, with a copy of my Narrative. Address Rev. G. A. Lord, Troy, N. Y.

[LETTER.]

The following, which is a correct copy of a letter now in possession of Mr. Lord, was received immediately after the time of its date. It is inserted here to show the malignant spirit of Jesuitism, especially toward such as dare leave its communion, and expose its errors.

New York, November 29th, 1851.

GEORGE LORD, Esq.,—Sir :—You are summoned to appear before the tribunal of Inquisition for the malicious temptation against God, and his

son, our Lord. It is better for you to commit suicide like Judas, than to distract and Mock at the Holy Faith. Know ye that God is a consuming fire; he will punish you in your heart. I summon you to pay \$10,000 with the interest. Your own mouths condemn yourselves. The communion of the body and the blood of our Lord you received every day, is now turned into a poisoned viper in your body. If you don't believe this, you shall be condemned; think that God is present to you—he sees you; he is watching, and think in your mind that he is talking with you as you are with a friend. You will be stung by remorse, and despair, and hunger and thirst in your own conscience. Stop your mouth and be prudent in your word. Talk not ill against the faithful minister of God. For if you talk ill of the Catholic Priest, you talk ill of God himself. Let there be great darkness in himself (your mind) Amen. There is a howling and gnashing of teeth in the utter darkness. I open your heaven! Go in peace! Come and see me with Leahey.

I am, Sir, Yours &c.

THE PROPHET.

[CERTIFICATE.]

TURIN, Nov, 22d, 1854.

This is to certify that the Rev. G. A. LORD, formerly a R. C. Jesuit, has by request of the friends of this place, delivered a private Lecture on Auricular Confession, to the satisfaction of all that heard him, and we cheerfully recommend him to all who may desire to hear him.

J. M. WILCOX,
H. NOULTON,
D. D. WILLIAMS,
Rev. MR. SMITH,

[TO THE READER.]

MY FRIENDS.—Having been long engaged in exposing the errors of the Jesuits, and battling the Man of Sin, I have suffered not a little persecution both from Catholics, also from malicious ill-informed Protestants, who have circulated false and mischievous reports respecting my standing in society. But, under God, I rely upon the kind indulgence of a generous public, and would refer to the preceding certificates to sustain me. Moreover, by reason of my faith, having suffered the loss of con-

siderable property, I would respectfully say that any contributions of money, or in any other form, directed to me at Troy, N. Y., will be thankfully received, and gratefully remembered. And while I humbly trust to the kind protection of an ever watchful Providence, I would seek an interest in the prayers of all Christians, that I may do good and faint not.

Troy, N. Y.

G. A. LORD.

THE
SECRET INSTRUCTIONS
OF
THE JESUITS.

THE

SECRET INSTRUCTIONS

OF

THE PAPAL CHAIR

P R E F A C E .

These Private Instructions must be carefully retained and kept by the superiors in their own hand, and by them be communicated only to a few of the professors ; and when it shall be judged for the benefit of the Society, divulge some of them to such as are non-professors ; but even these must be done under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduced from the experience of him that dictates. And since many of the professors must necessarily from hence be acquainted with these private advices, the Society has therefore, from their first establishment, taken care, that no one who is in the secret can betake himself to any other order but that of the *Carthusians* ; and this, from the strict retirement in which they live, and the inviolable silence they are compelled to ; which the holy see has been pleased to confirm.

The greatest care imaginable must be also taken that these instructions do not fall into the hands of strangers, for fear, out of envy to our order, they should give them a sinister interpretation ; but if this, (which God forbid !) should happen, let it be positively denied that these are the principles of the Society, and such denial be confirmed by those of our members which we are sure know nothing of them ; by this means, and by confronting these with our Public Instructions, printed or written, our credibility will be established beyond opposition.

Let the superiors also carefully and warily inquire, whether discovery has been made of these Instructions by any of our

members to strangers ; and let none transcribe, or suffer them to be transcribed, either for himself or others, without the consent of the general or provincial. And if any one be suspected of incapacity to keep such important secrets, acquaint him not of your suspicion, but dismiss him.

THE
SECRET INSTRUCTIONS
OF
THE JESUITS.

CHAP. I.

How the Society must behave themselves when they begin any new foundation.

I. It will be of great importance for the rendering our members agreeable to the inhabitants of the place where they design their settlement, to set forth the end of the Society, in the manner prescribed by our statutes, which lay down, that the society ought as diligently to seek occasions of doing good to our neighbors as to themselves; wherefore, let them with humility discharge the meanest offices in the hospitals; frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity, may excite in the principal inhabitants, an admiration of our conduct, and forcibly draw them into an affection for us.

II. Let it be remembered by all, that the privilege to exercise the ministry of this Society, must be requested in a modest and religious manner, and that they must use their best endeavors to gain chiefly the favour of such ecclesiastics and secular persons, of whose authority they may stand in need.

III. Let them also remember to visit distant places, where, having demonstrated the necessities of the Society, they shall readily receive the most inconsiderable alms, which afterwards being bestowed on other objects, may edify those

which are as yet unacquainted with our Society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behaviour, that by such an uniformity in so great a diversity of men, all may be edified. But if any obstinately persist in a contrary deportment, let them be immediately dismissed, as dangerous persons, and hurtful to the Society.

V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend. And that our poverty may have the more colourable gloss of reality, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means it will be impossible that princes and magistrates can ever attain to a certain knowledge what the revenues of the Society amount to.

VI. Let no places be pitched upon by any of our members for founding a college but opulent cities; the end of the Society being the imitation of our blessed Saviour, who made his principal residence in the metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.

VIII. In every province, let none but the principal be fully apprised of the real value of our revenues; and let what is contained in the treasury of *Rome* be always kept as an inviolable secret.

IX. Let it be publicly demonstrated, and every where declared by our members in their private conversation, that the only end of their coming there was, for the instruction of youth, and the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious societies are.

CHAP. II.

In what manner the Society must deport, that they may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction.

I. Princes, and persons of distinction every where, must by all means be so managed, that we may have their ear, and that will easily secure their hearts: by which way of proceeding, all persons will become our creatures, and no one will dare to give the Society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favour of princes and noblemen, by winking at their vices, and putting a favorable construction on whatever they do amiss, experience convinces; and this we may observe in their contracting of marriages with their near relations and kindred, or the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily obtain a dispensation from the Pope; and no doubt he will readily grant it, if proper reason be urged, parallel cases produced and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory, which are the end and design of the society, are pretended to be the sole motives to them.

III. The same must be observed when the prince happens to engage in any enterprise which is not equally approved by all his nobility; for in such cases, he must be edged on and excited; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals. But this must be done only in *generals*, always avoiding *particulars*; lest, upon the ill success of the affair, the miscarriage be thrown upon the Society. And should ever the action be called in question, care must be taken to have instructions always ready, plainly forbidding it; and these also must be backed with the authority of some senior members, who being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the Society.

IV. It will also very much further us in gaining the favor of princes, if our members artfully worm themselves, by the

interest of others into honorable embassies to foreign courts in their behalf; but especially to the Pope and great monarchs; for by such opportunities, they will be in a capacity both to recommend themselves and their society. To this end therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institutions of the Society, be ever pitched upon for such purposes.

V. Above all, due care must be taken to curry favor with the minions and domestics of princes and noblemen; whom by small presents, and many offices of piety, we may so far byass, (bias,) as by means of them to get a faithful intelligence of the bent of their master's humors and inclinations; thus will the Society be better qualified to chime in with their tempers.

VI. How much the Society has benefited from their engagement in marriage treaties, the house of *Austria* and *Bourbon*, *Poland* and other kingdoms, are experimental evidences. Wherefore let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests.

VII. Princesses and ladies of quality are easily to be gained by the influence of the women of their bed-chamber; for which reason we must by all means pay particular address to these, for thereby there will be no secrets in the family, but what we shall have fully disclosed to us.

VIII. In directing the consciences of great men, it must be observed, that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Princes, prelates and all others who are capable of being signally serviceable to the order, must be favored so far as to be made partakers of all the merits of the Society, after a proper information of the high importance of so great a privilege.

X. Let these notions be cautiously and with cunning instilled into the people, that this Society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts;

with impediments of matrimony, and other common matters, than any other religious order: which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

XI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations and declarations, as also to compliment them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be used to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our Society, no stone must be left unturned by our members, or which is more proper, some other, to induce him by promises, favors and preferments, which must be procured for him under his king or prince, to entertain a friendship for and familiarity with us.

XIV. Let all be very cautious of recommending or preferring such as have been any way dismissed from the Society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our order.

XV. Finally,—Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations, and most intimate friends, when we say it is for our interest and advantage.

CHAP. III.

How the Society must behave themselves towards those who are at the helm of affairs, and others who, although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.

I. All that has been before mentioned, may in a great measure be applied to these ; and we must also be industrious to procure their favor against every one that oppose us.

II. Their authority and wisdom must be courted, for obtaining several offices to be discharged by us ; we must also make a handle of their advice with respect to the contempt of riches ; though at the same time if their secrecy and faith may be depended on, we may privately make use of their names, in amassing temporal goods for the benefit of the Society.

III. They must be also employed in claiming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our Society.

IV. As to bishops, prelates, and other superior ecclesiastics, they must be importuned for such things only as shall appear necessary ; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In some places, it will be sufficient if we can prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the clergy are more predominant, as in *Germany, Poland, &c.* they must be addressed with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundation of masses, and religious places may be drawn into our clutches ; and this is no hard matter to be obtained, in those places where catholics are intermixed with heretics and schismatics. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests, seculars, and monks. But should they be prevailed upon, their zeal must then be rewarded

with public commendations, and the memory of the action transmitted in writing to the latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors ; and if they at any time aim at higher preferment from the see of *Rome*, their pretensions must be backed with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either colleges, or parochial churches, may always have the power of presenting vicars for the cure of souls ; and that the superintendant of the place for the time being be appointed curate, to the end we may grasp the whole government of the church ; and its parishioners by that means become such vassals to us, that we can ask nothing of them, that they will dare to deny us.

VIII. Wherever the governors of academies hamper our designs, or the catholics or heretics oppose us in our foundations ; we must endeavor by the prelates to secure the principal pulpits ; for by this means, the society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church above all others, must be mightily caressed when the affair of canonization of any of our members is upon the foot ; and at such a time, letters by all means must be procured from princes and noblemen, by whose interest the matter may be promoted at the court of *Rome*.

X. If ever it happen that prelates or noblemen are employed in embassies, all caution must be taken to prevent them from using any religious order that oppose ours, lest their disaffection to us should be infused into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass through provinces or cities where we have colleges, let them be received with all due marks of honor and esteem, and as handsomely entertained as religious decency can possibly admit of.

CHAP. IV.

The chief things to be recommended to preachers, and confessors of noblemen.

I. Let the members of our Society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience, but what they themselves are willing to comply with; for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

II. We must therefore often inculcate into them, that honors and preferments in the state should always be conferred according to the rules of justice; that God is very much offended at princes, when they any ways derogate from this principle, and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm that the administration of public affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be furnished with, who are to be admitted into public employs: not forgetting slyly to recommend to them such as are sincere friends to our order: but this must be done in such a manner, as not immediately to come from us, (unless the princes enjoin it, for it may be effected with a far better grace by such as are their favorites and familiars.

III. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of persons proper for every office, and above all, of such as are our benefactors; and whose names let them carefully keep by them, that when proper opportunities occur, they may be palmed upon the prince by the dexterity of our members, or their agents.

IV. Let the confessors and preachers always remember, with complaisance and a winning address, to sooth princes, and never give them the least offence in their sermons or private conversations: to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

V. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers plainly furnished content them; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace; lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our Society preferred in his room; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority; for this reason (as has been already said) we ourselves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may screen them from the envy which might otherwise fall heavier upon the Society.

CHAP. V.

What kind of conduct must be observed towards such religious persons as are employed in the same ecclesiastical functions with us.

I. We must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes, and others in authority, who are in any way attached to our interest, that our order contains the perfection of all others, excepting only their cant and outward austerity of life and dress; but if another order should claim pre-eminence in any particular, that it is our's which shines with the greatest lustre in the church of God.

II. Let the defects of other religious orders be diligently canvassed and remarked, and, after full discovery, gradually published to our faithful friends, but always with prudence and a seeming sorrow; and let it be pretended, that it is not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those, who attempt setting up schools for the education of youth, in

places where any of our members do the same already with honor and advantage. And in this case, princes and magistrates must be told, that such, unless timely prevented, will certainly prove nurseries of tumults and sedition; for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that no society but ours is qualified for discharging an office of so great importance.

IV. And should these religious orders procure license from the pope, or obtain recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who should inform his holiness of the merits of our society, and its capacity for the peaceful education of youth; and let this be corroborated by testimonies from the magistrates of the place, concerning the good behavior and faithful instruction of such as are committed to our care.

V. In the mean time, let our members be mindful to give to the public some signal instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in their several studies, or engaging them in the performance of some other scholastic exercises proper for gaining public applause.

CHAP. VI.

Of proper methods for inducing rich widows to be liberal to our Society.

I. For the managing this affair, let such members only be chosen as are advanced in age, of a lively complexion, and agreeable conversation; let these frequently visit such widows, and the minute they begin to show any affection towards our order, then is the time to lay before them the good works and merits of the society; if they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors, by whom they may be well admonished, especially to a constant perseverance in their state of widowhood; and this, by enumerating and praising the advantages and felicity of a single life; and let them pawn their faith, and themselves too, as a security that a firm continuance in such a pious resolution, will infallibly

purchase an eternal merit, and prove a most effectual means of escaping the otherwise certain pains of purgatory.

II. And let the same confessors persuade them to engage in beautifying some chapel, or oratory in their own houses, as a proper place for their daily meditations and devotions; by this means, they will be more easily disengaged from the conversation and address of importunate suitors; and although they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house, must be changed insensibly, and with the greatest prudence, regard being had to person, place, affection, and devotion.

IV. Care must be taken to remove such servants particularly, as do not keep a good understanding with the Society; but let this be done by little and little; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; thus shall we dive into every secret, and have a finger in every affair transacted in the family.

V. The confessor must manage his matters so, that the widow may have such faith in him, as not to do the least thing without his advice, and his only; which he may occasionally insinuate to be the only basis of her spiritual edification.

VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance; because in that she freely makes a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate, and apply for instructions to her confessor; to the performance of which, she must be invited by promises of some prayers adapted to her particular occasions; and lastly, let her every day rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another.

VIII. Discourse must be made to her concerning the advantages of the state of widowhood, the inconveniences of

wedlock, especially when it is repeated, and the dangers to which mankind exposes themselves by it; but above all, such as more particularly effect her.

IX. It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore it is manifest, that she is well disposed to continue a widow, it will then be time to recommend to her a spiritual life, but not a recluse one, the inconveniences of which must be magnified to her; but such a one as *Paula's*, or *Eustachia's*, &c., and let the confessor, having as soon as possible prevail with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be forbid her, under pretence of entering into a stricter union with God. As for the ecclesiastics, who either visit the widow, or receive visits from her, if they all cannot be worked out, yet let none be admitted but what are either recommended by some of our society, or are dependants upon them.

XI. When we have thus far gained our point, the widow must be, by little and little, excited to the performance of good works, especially those of charity; which, however, she must by no means be suffered to do, without the consent of her ghostly father, since it is of the last importance to her soul, that her talent be laid out with a prospect of obtaining spiritual interest; and since charity ill-applied, often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.

CHAP. VII.

How such widows are to be secured, and in what manner their efforts are to be disposed of.

I. They are perpetually to be pressed to a perseverance in their devotion and good works, in such manner, that no

week pass in which they do not, of their own accord, lay somewhat apart out of their abundance, for the honor of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely stripped of their superfluous stores, and unnecessary riches.

II. But if, besides their general acts of beneficence, they show a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the society, and favored with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year; and let the day whereon this is done, be set apart for innocent recreations with the members of the society.

IV. Let them be frequently visited, and entertained in an agreeable manner, with spiritual stories; and also diverted with pleasant discourses, according to their particular humors and inclinations.

V. They must not be treated with too much severity, in confession, lest we make them morose and ill-tempered, unless their favor be so far engaged by others, that there is danger of not retaining it; and in this case, great discretion is to be used in forming a judgment of the natural inconsistency of women.

VI. Good management must be used to prevent their visiting the churches of others, or seeing their feasts, but especially those of religious orders; for which purpose, let them hear it often repeated, that all the indulgences of other orders are with greater extent contained in ours.

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable; that they may not think they are altogether to be governed by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our Society, allow them in moderation, and without offence, whatever pleasure they have an inclination to.

VIII. Let women that are young and descended from rich and noble parents, be placed with those widows, that they may, by degrees become subjects to our directions and accustomed to our method of living ; as a governess to these, let some woman be chosen and appointed by the family confessor ; let these submit to all the censures, and other customs of the Society ; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation ; wherefore if ever they complain of any indisposition, immediately all fasting, canvas, discipline, and other corporal penance must be forbidden ; nor let them be permitted to stir abroad even to church, but be tended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favor of the Society, set as a pattern to her, the perfect state of holy men, who have renounced the world, and forsaken their parents, and all that they had, with great resignation and cheerfulness of mind devoted themselves to the service of God. For the better effecting of this, let what is contained in the constitution and statutes of the Society relating to this kind of renunciation, and forsaking of all things, be explained to them, and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canonized, if they continued such to the end. And let them be apprized, that our Society will not fail to use their interest at the court of *Rome* for the obtaining such a favor.

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must be also instructed upon every occasion, that their bestowing of alms to ecclesiastics, and even to the religious of an approved and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents, from visiting ecclesiastics of other orders, or entering into familiarity with them, under any pretence whatsoever; for which end, let them, at proper opportunities, cry up the Society as infinitely superior to all other orders; of the greatest service in the church of God, and of greater authority with the Pope, and all princes; and that it is the most perfect in itself, in that it discards all persons offensive or unqualified, from its community, and therefore is purified from that scum and dregs with which these monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavor to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses, but especially of the professed house at *Rome*; nor let them forget the ornaments of churches wax-tapers, wine, &c., things necessary in the celebration of the sacrifice of the mass.

XV. If any widow does in her life-time make over her whole estate to the Society; whenever opportunity offers, but especially when she is seized with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation; engage her, by a winning behavior and inducting arguments, to such a liberality, as (you must persuade her) will lay a certain foundation for her eternal happiness.

XVI. The same art must be used with princes and other benefactors; for they must be wrought up to a belief, that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next: but should any persons out of ill-will pretend to trump up

the example of our Saviour, who had not whereon to lay his head, and from thence urge, that the Society of Jesus ought to distinguish themselves by their poverty, in answer to such insinuations as these, we must seriously inculcate on the minds of all, that the state of the church, being altered from what it was, and now changed into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power, and that it is that little stone which was foretold by the prophet, should be hewn out of the rock, and afterwards rise into a vast mountain.

XVII. Those who are inclined to acts of charity, and the adorning of temples, should be frequently told, that the height of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business of the world ; we shall now proceed to lay down methods proper for preventing this inconvenience.

CHAP. VIII.

How widows are to be treated, that they may embrace religion, or a devoted life.

I. As it will behove the widows to act with resolution, so must we proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and frequent chastisements, &c. And when their daughters are near grown up to discretion, let them then be especially denied the common dress and ornaments of their sex ; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns ; let them lay before them the many inconveniences attending every one in a married state, and those in particular which they themselves have found by woful experience ; often lamenting the great misfortunes of their younger years, in not having preferred a single life. And

lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let every thing be shown with the best face, to invite them to enter themselves of the order: as the gardens, vineyard, country-seats, and villas, where those of our Society pass an agreeable life; let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God: and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniences of our institution above others: and take care to set in a due light, both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God, and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

IV. We must also take care to provide for these youths, tutors that are firmly attached to our interest; who must keep a strict eye over them, and continually exhort them to such a course of life; but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labour under; and if, after all, they cannot be brought of their own accord to desire admission into the Society, send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies: and from their mothers let them receive little countenance, but let our members make use of the most alluring behavior, that their affections may be brought over to us.

CHAP. IX.

Of increasing the revenues of our Colleges.

I. Never admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the Society who is younger than himself, or some other important reasons require it ; but above all things, and in every action, the increase of the Society must be regarded, for ends known to the superiors ; who in this point (no doubt) agree that, for the greater displaying of God's glory, the church should be restored to its ancient splendor, by the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the Society consists partly of professors so very poor, that, excepting the daily alms of the faithful, they are entirely destitute of the common necessities of life ; and partly of others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of princes, and noblemen, widows and others, (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in divine and spiritual things, they at least should, in return, contribute to us of their earthly and temporal : and let no opportunity ever be slipt of receiving from them whatever is offered : and if any thing be promised, and the performance delayed, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But should any confessor, either of noblemen, or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be removed, and put another more fit in his room ; and should it be necessary, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability, would be there of much greater service to the Society : for we have lately been informed that several young widows, being snatched away by sudden death, did not bequeath to us their valuable effects through the negligence of some members who did not take care to accept of them in due time ; for in getting these things,

regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors, and other rich ecclesiastics, to the exercise of spiritual acts, that through their affection for holy things, we may gradually gain them to the Society; and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents, at proper opportunities, what family relations, parents, friends, and effects, they have: then learn their reversions, state, intention, and resolution, which they must endeavor to mould in favor of the Society, if it be not so already. If, at first trial, we have prospect of advantage, (it being improper to pry into all things at once) let the same confessor, under pretence of better clearing their conscience, or doing some soul saving penance, strictly enjoin them to make weekly confessions: and gravely, and with a seeming honest intention, invite them to it, that he may have the better opportunity to propose the questions, at several times, which he could not so conveniently offer at once. The matter succeeding according to his wish; if it be a female penitent, let all ways be tried to induce her to persist in frequent confessions, and constant attendance on the service of the church. If a male, to frequent the company of the members of our Society, and to endeavour to enter into a familiarity with them.

IV. What has been said in relation to widows, must be made use of towards merchants, rich citizens, and married people who are childless; whose entire estates the Society may often acquire, provided these rules be prudently put in practice: but, chiefly they must be observed with respect to rich female devotees, who often converse with our members; upon whose account the common people can but grumble at most, unless they happen to be descended from very noble families.

V. Let the rectors of colleges endeavor to procure thorough information of the houses, gardens, farms, vine-yards, villages, and other effects, belonging to the prime nobility, merchants and citizens; and (if possible) of the taxes and rents with which they are incumbered: but this may be done with caution, and most effectually at confessions, in familiar conversa-

tion, and private discourses. And whenever a confessor has got a rich penitent, let him immediately inform the rectors and try all winning artifices to secure him.

VI. But the whole success of our affairs turns chiefly on this point; viz. That all our members, by studying a compliance with every one's humor, work themselves into the good graces of their penitents, and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number: and that they may perform this with more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) what a plentiful harvest is like to crown their endeavors.

VII. Let inquiry be made, whether, by taking their children into the order, their contracts and possessions may fall to the Society; and if so, whether, should they enter into an agreement with us, any part of their effects could be made over to the college, in such a manner, that it may, after a limited time, revert unto us; and for the better success in this affair, let the necessities of the Society, and the load of debts they labor under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people, who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that, a small fortune being left to them, the Society may, by degrees, get the rest into their possession: and if they have sons who are fit for our turn, let them be allured to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the Society, and freeing him from all fear of his parents; let him be persuaded it is a call from above; and shown how acceptable a sacrifice it would be to God, should he desert his parents without their knowledge or consent; if this be effected, let him enter his noviciate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters, be first disposed of in a nunnery; and afterwards let the sons be drawn

into the Society, when they are got into possession of their sisters' effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows, and married people, to apply themselves industriously for the service of the Society, according to the instructions before laid down; but if they will not act comformable thereto, let others be substituted in their places, and they removed a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the Society, and be contented to live upon such allowance as we from time to time shall think they have occasion for; that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the Society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and when it is due defer the payment thereof. Afterwards let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond; by this means, we shall not be mentioned in the deceased's will; and yet gain handsomely, without incurring the ill-will of their heirs.

XII. It will also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. For in the mean time, it may happen, that our friends, to whom we are indebted, compassionating the necessities of the Society, when they find us engaged in erecting of colleges, or building of churches, may by will, or donation in their life-time, forgive us the interest, and may be the principal.

XIII. The Society may also advantageously traffic under the borrowed names of some rich merchants, our friends; but never without a prospect of certain and abundant gain; and this may be done even to the *Indies*, which hitherto, by

the bountiful favor of God, have furnished us not only with souls, but also plenteously supplied our coffers with wealth.

XIV. In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the Society: him let them recommend to the sick, and prefer before all others; that he, in return, by extolling our Society above all other religious orders, may occasion us to be called to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessors be constant in visiting the sick, but especially such as are thought to be in danger; and that the ecclesiastics and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be advisable to move him by apprehensions of hell, &c., at least of purgatory; and tell him, that as fire is quenched by water, so sin is extinguished by acts of charity; and that alms can never be better bestowed, than for the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbor. Thus will the sick become partakers of our merit, and by it atone for the sins they have committed; for charity covers a multitude of sins. This virtue may be also represented to them as that wedding garment, without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be judged most proper for persuading him to a compliance.

XVI. Lastly let the women who complain of the vices or ill-humor of their husbands, be instructed secretly to withdraw a sum of money, that by making an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.

CHAP. X.

Of the private rigor of discipline in the Society.

I. Whoever hath alienated our female devotees or other friends, from our churches, or frequent converse with our members : whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it : whoever, at the time of disposal of their effects, hath shown a greater affection to their near relations, than to the Society : (a plain demonstration of an unmortified mind, and directly contrary to the thorough mortification enjoined professors :) whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks : let them all be discarded, as enemies to the Society, of what age or condition soever they be ; yet for this, let some other pretence be alleged. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be plagued and preplexed with exercise of the most servile offices ; be obliged to perform such duties, to which it is evident they have an utter aversion ; let them be removed from higher studies and honorable employs, and harrassed with chapters and public censures, let them be debarred of recreations, and conversation with strangers, and be denied, in dress and every thing else, whatever is not absolutely necessary ; till by such rigorous methods of chastisement, they become impatient, and murmuring against us ; let them then be dismissed, as persons not duly mortified, whose bad example may be pernicious to others ; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the true spirit of the Society.

II. Let such also be dismissed, who make a scruple of acquiring riches for the Society, and set forth as persons too much in love with their own opinions : and if they desire to give an account of their actions before the provincials, let them not be heard, but compelled to conform themselves to the statute, which commands implicit obedience from all.

III. Let us observe, from the first entrance, and even

from their tender years, who they are that make the greatest advances in their affection for us : and let such as are found to retain a love, either for other orders, the poor, or their parents, be, by little and little, disposed for dismissal, according to the method already mentioned, since they are not likely to prove of any service to the Society.

CHAP. XI.

How our members are unanimously to behave towards those who are expelled the Society.

I. Since those that are dismissed, do frequently very much prejudice the Society, by divulging such secrets as they have been privy to ; their attempts must therefore be obviated in the following manner. Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear, that they never will, directly or indirectly, either write or speak any thing to the disadvantage of the order ; and let the superiors keep upon record, the evil inclinations, failings and vices, which they, according to the custom of the Society, for discharge of their consciences, formerly confessed : this, if ever they give us occasion, may be produced by the Society, to the nobility and prelates, as a very good handle to prevent their promotion.

II. Let it be immediately published through all our colleges, that such and such are dismissed ; and let the general causes of their expulsion (such as an unmortified mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.,) be highly aggravated. In the next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public place, that the Society expels none without weighty causes ; spewing out, as the sea, all its dead carcasses, &c., and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace.

III. In private exhortations, at people's houses, let these be represented as persons very turbulent, and continually

importuning a re-admission into the Society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.

IV. Whatever accusations these bring against us, let them be oppugned by the authority of some grave members, who must every where declare that the Society dismisses none but upon very good reasons, nor ever lopps off members that are sound; this must be confirmed by the zeal and concern we show for the souls of all strangers in general: how much greater must it therefore be for those who are members of our order?

V. In the next place, let the Society, by all manner of obligations, endeavor to prevail upon the noblemen and prelates, with whom the dismissed may have any credit or authority, to deny them their countenance; and let it be shown that the common good of an order, which is as famous as it is useful to the church, should always be preferred to the private advantage of any particular person whatsoever; and should they still retain an affection for them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can but be deduced by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquished the Society; unless they submit themselves, and all they have in the world, to our disposal in such a manner, that it may plainly appear to every one, they are willing to have their whole dependance on us.

VII. Let them (as far as is possible) be timely removed from the exercises of honorable functions in the church, such as preaching, confession, and publishing of books, &c., least by these means they attract the affection and applause of the people. The strictest inquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions: to which end, matters must be so managed, that we may keep up a good correspondence with some of the family in which they live,

and the minute the least trip be discovered, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from showing them any farther countenance, for fear of the scandal it may bring upon themselves; and should they behave so as to leave us no room to find fault, let their virtues and laudable actions be depreciated by subtile insinuation, and doubtful expressions; till the esteem and credit they had formerly acquired, be lessened in the opinion of the world: for it is altogether for the interest of the Society, that the dismissed (especially such as of their own accord desert it,) should be entirely kept under.

VIII. Let the misfortunes, and unlucky accidents, which happen to them, be immediately published; but with entreaties for the prayers of good christians, that the world may not think we are hurried away by passion: but, among our members, let these things, by all means, be represented in the blackest colors, that the rest may be the better secured.

CHAP. XII.

Who should be kept, and favored in the Society.

I. Let diligent laborers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the Society, be always held in the greatest esteem; of which sort are (generally speaking) confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepid with age, must be next considered, according as they have employed their several talents for the temporal advantage of the Society; that a grateful regard may be shown to their past labors, and because they may also (remaining always at home) be made use of, to pry into the actions of the other domestics, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should scarce ever be dismissed least we bring an ill reputation upon the Society.

IV. Besides these, let all be caressed, who are distinguished either for their parts, nobility or riches, especially if they have friends or relations who are firm to our interests, possessed of power and have given convincing proofs of a sincere affection towards us, according to the method before laid down. Let these be sent to *Rome*, or some other famous universities, to prosecute their studies; but if their inclinations lead them to do this in the province, let them be encouraged by the particular affection and favor of the professors, till they have surrendered to us their effects, let nothing be denied them; but when once we have got them to do this, oblige them then to mortification, like the rest, but not without having a little regard to their past beneficence.

V. Let the superiors also show a particular respect to such as have allured any clever youths into the Society; since this is no trifling testimony of their affection for us: but till these are professed, care must be taken not to give those too great indulgence, for fear they should carry away again those very persons they brought to us.

CHAP. XIII.

How to pick out young men to be admitted into the Society, and in what manner to retain them.

I. Let us endeavor, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

II. That they may, with greater ease, be drawn to us, let the masters, who have the care of their instruction, both during, and also after school-time, by a particular mildness, prepossess them in our favor, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; especially in the Society of his son.

III. At proper opportunities, let them be entertained in our colleges and gardens, and sometimes at our country-seats; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but, however, with such proper cautions as may prevent its breeding in them contempt.

IV. Let not their masters be allowed to chastise, nor keep them in subjection as the other scholars.

V. Let them be allured, by little presents, and indulgement of liberties agreeable to their age; and, above all, let their affections be warmed with spiritual discourses.

VI. Let it be inculcated, that their being chosen out of such a number, rather than any of their fellow-collegiates, is a most pregnant instance of divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our Society, the longer let the grant of such favor be deferred, provided, at the same time, they seem stedfast in their resolution; but if their minds appear to be wavering, let all proper methods be used for the immediate firing of them.

IX. Let them be strictly cautioned, not to make the least discovery of their call to any intimate friends, not even so much as to their parents, before they are become one of us: that if afterwards any temptation to fall off, arises, both they and the Society will be wholly at their liberties; and should we get the better of such inclinations, it will always be a handle, from their past irresolution, to stir them up to a firmer perseverance for the future, if this happens while they are novices, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, while they are under the wing of their parents, who endeavor to train them up to succeed in their employments: let our friends, rather than members, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions, concerning their quality and condition, being first transmitted, that they may be the better enabled, by touching upon right strings, to secure their affection to the Society.

XI. When they are more advanced in age let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the *Germans* and *Polanders*.

XII. In troubles and afflictions we must administer com-

fort to every one according to their several qualities and conditions, by laying before them how often riches are a curse to the possessors, and privately exhort them not to condemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

XIII. That parents may more readily condescend to their sons' desires of becoming members of our Society, it will be highly expedient to extol the excellence of its institutions, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honor and applause they meet with every where, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, lived in this Society of *Jesus*, and are dead, and yet live. Let us show that nothing is more pleasing to God, than that young men should devote themselves entirely to him, especially as companions in the Society of his Son; and that is one of the greatest felicities, for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of three vows; and (which is very remarkable) not any one rule, whose non-observance would be the commission even of a venial sin.

CHAP. XIV.

Of reserved cases, and causes of dismissal from the Society.

I. Besides the cases already mentioned in our statutes, in which the superior only, or the ordinary confessor by his authority, has power to absolve; there are others, namely, sodomy, effeminacy, fornication, adultery, uncleanness, unseemly commerce with man or woman; the commission also of any heinous offence against the Society, its honor or interest, whether through zeal or otherwise; all which also are just causes of expulsion.

II. But if any one at the sacrament confesses sins of this kind, till promise be made, out of confession to discover them to the superior, either himself, or by his confessor, let not ab-

solution be given him ; and then let the superior take such resolutions as shall tend most to the common good of the Society, but if there be hopes of smothering the crime, let it then be punished with an adequate penance : but if not, let him, as soon as possible, be expelled ; let the confessor however be always very cautious, not to inform the penitent that he is in danger of it.

III. If it come to the ear of any of our confessors, that a strange woman has had to do with a member of the Society ; let her not be absolved before she has discovered his name, out of confession ; and even when this is done, let her by no means receive absolution till she has further obliged herself by an oath, never to reveal it to any one living without our consent.

IV. If two of our members have carnally sinned, let the first that discovers it, be retained ; and the other expelled : but let him that stays with us be mortified and plagued with such intolerable discipline, that we may drive him to commission of some fresh offence which will afford a good handle for spewing him out ; and the first time it offers, be sure to lay hold on it.

V. As the Society is a body, both noble and excellent in the church, it has authority to lop off such members, who, though at their entrance, they might seem fit for our purpose, should afterwards prove unqualified for execution of our designs. To effect this, a method may easily be found, to wit, by continually using them hardly, and doing every thing contrary to their inclinations ; by subjecting them to severe superiors ; and by forcing them from the more honorable studies and functions, till they begin to murmur against such usage.

VI. Nor let such by any means be retained as either openly oppose their superiors, or, in public or private, make complaints against them to their fellow-members, but especially to strangers ; or such as condemn, to their associates, or strangers, the conduct of the Society in the amassing or management of temporal goods, or any other of our methods of proceeding ; as for instance, our suppressing, and keeping under all either disaffected to, or expelled from, our order, &c., or that, admit in conversation, or defend the *Venetians*,

French, or others, who by hindering us from getting a footing among them, have done the Society intolerable damages.

VII. Before the time of their dismissal, let them be treated with the utmost severity, removed from their usual duties, and hurried about from one to another; and though they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the slightest offence, though inadvertently committed, be sure you subject them to a heavy punishment; in public, constantly abash them, till they are able no longer to bear it, and then turn them out, as persons whose example may be pernicious to others; and for this purpose, choose such place and opportunity, as they never in the least thought of.

VIII. If any of our order has certain expectations of a bishoprick, or other ecclesiastical preferment, let him, besides the usual vows of the Society, be obliged to make another; namely, That he will always entertain a favorable opinion, and on all occasions speak honorably of us; that he will never confess, but to one of our members, nor determine, in any affair of moment, without first consulting the judgment of the Society: for non observance of which by cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the perfidious race of *Jews* and *Mahometans*,) who will not oblige himself to perform such a vow, should ever, for the future, be admitted among us; but immediately expelled as a most virulent enemy, though a person of ever so great fame and reputation.

CHAP. XV.

Of our conduct towards nuns, and female devotees.

I. Let the confessors and preachers be very cautious of offending nuns, or of leading them into any the least temptation contrary to their calling; but, on the other hand, having by all means gained the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them forward in making grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either through their own, or the interest of their

parents and friends ; so that by currying favor with the principal monasteries, the Society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

II. Yet, on the other side, let our female devotees be forbid to frequent nunneries, lest they should be most taken with that kind of life ; and we thereby be baulked in our expectations of what they have. But let them be induced to the performance of their vow of chastity, and obedience, by the care of their confessor, by his showing them that such method of living, is conformable to the purity of the primitive church, being as a candle which diffuses its light through the whole house, and not hid under a bushel, and consequently contributing nothing to the edification of our neighbor, or the good of souls ; and, like the good widows in the gospel, that they should communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life ; but let all these instructions be delivered to them under the strictest obligations to secrecy, lest other orders should happen to hear of them.

CHAP. XVI.

In what manner we must outwardly feign a contempt of riches.

I. Lest the seculars should represent us as too much hankering after riches, it will be proper now and then to refuse such small and trifling alms, as are offered for performance of pious offices ; though of such as are thoroughly attached to our interest, we must readily accept whatever they give us, lest we bring upon ourselves the imputation of covetousness, for our swallowing nothing but presents of value.

II. Let burial in our churches be denied to persons of a base character, although, in their life-times, they have been ever so much our friends, lest the world should surmise that we hunt after riches, by the numbers of the deceased, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all

they possessed, (though then they are on equal footing with others) be treated with much more rigor ; lest people should imagine, their greater indulgence proceeds from our hopes of secular advantages. The same method should be also observed with such as are in the Society, but this must be after they have entirely given up all into our hands ; and if ever after there be a necessity for it, let them be dismissed ; but this must be done with such discretion, that they may be induced to leave to the order, part at least of what they formerly gave us ; or bequeath it by will, at the time of their death.

CHAP. XVII.

Of the methods of advancing the Society.

I. Let our members chiefly endeavor at this, always to act with humanity, even in things of trifling moment ; or at least to have the outward appearance of doing so ; for by this means, whatever confusions may arise in the world, the Society of necessity will always increase and maintain its ground.

II. Let all earnestly endeavor so to shine in their learning and good example, that other religions, especially those of the clergy, &c., may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought ; for the Society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the Catholic faith, as matters now stand, cannot subsist without the civil power, which however must be managed with the greatest discretion. By this means our members will work themselves into the favor of persons in the highest post of government, and consequently be admitted into their most secret councils.

IV. It will be also proper to entertain their curiosity with

the newest, choicest, and most genuine transcripts that can be purchased from all places.

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men even to such a degree, that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavor to be the mediators, lest others prevent us.

VI. The nobility and populace must, by all methods, be persuaded into a belief, that the Society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Jachim*, that by this means, the church, though depressed by the attempts of heretics, may be raised again to its primitive lustre.

VII. The favor of the nobility and superior clergy, once got, our next aim must be to draw all cures and canonships into our possession, for the more complete reformation of the clergy, who heretofore lived under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbacies and bishoprics, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the benefit of the church, that all bishoprics, and even the apostolical see, should be hooked into our hands, especially should his holiness ever become a temporal prince over all. Wherefore, let no method be untried, with cunning and privacy, by degrees, to increase the worldly interests of the Society, and then, no doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the catholic church.

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times; and princes, our intimates whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our Society, (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance,

and always employed in being mediators of public dissensions : by this means the chief benefices and preferments in the church will, of course, be given to us by way of compensation for our services.

IX. Finally, the Society must endeavor to effect this at least, that having got the favor and authority of princes, those who do not love them, may at least fear them.

THE END.

5880

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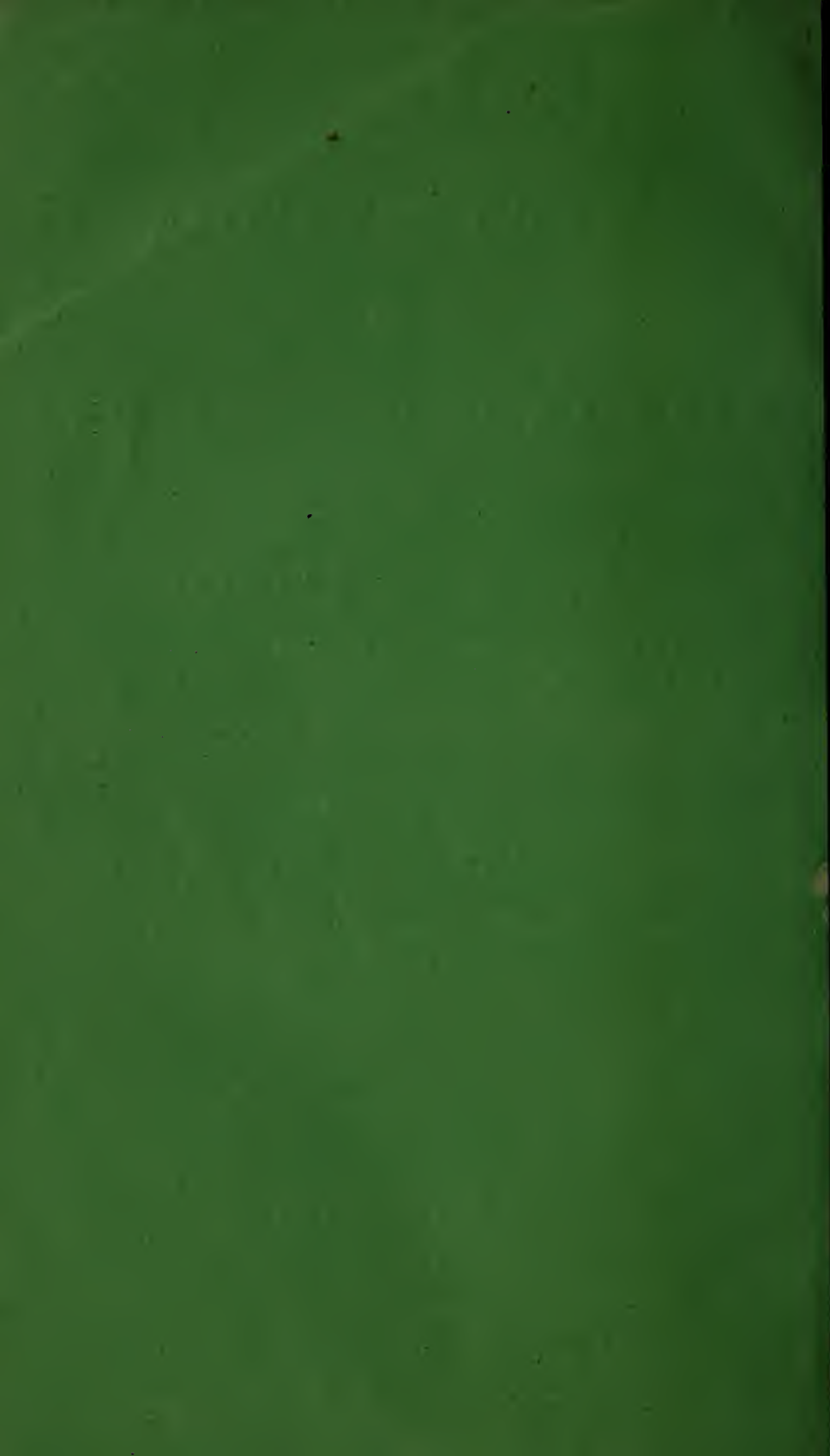
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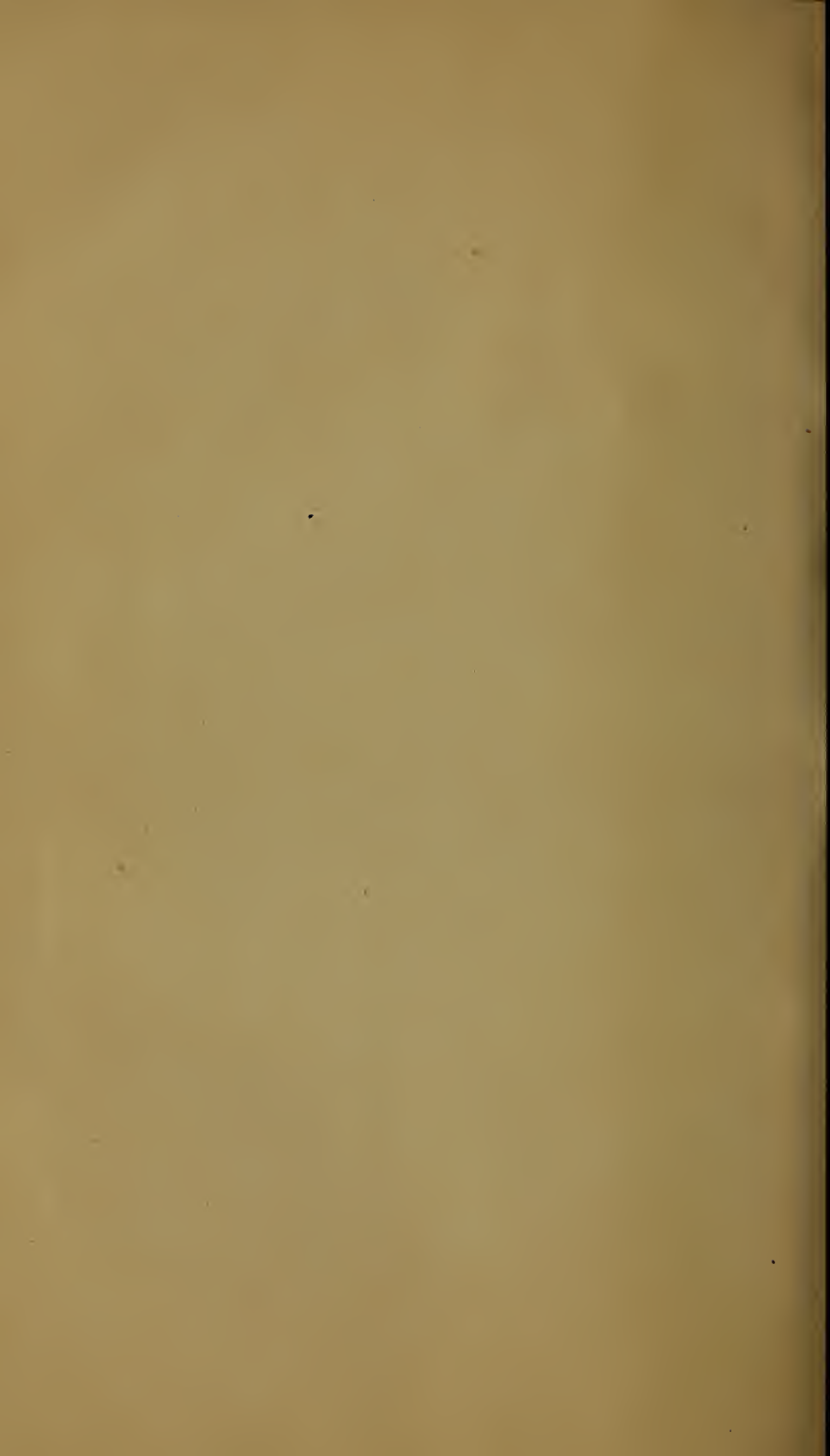
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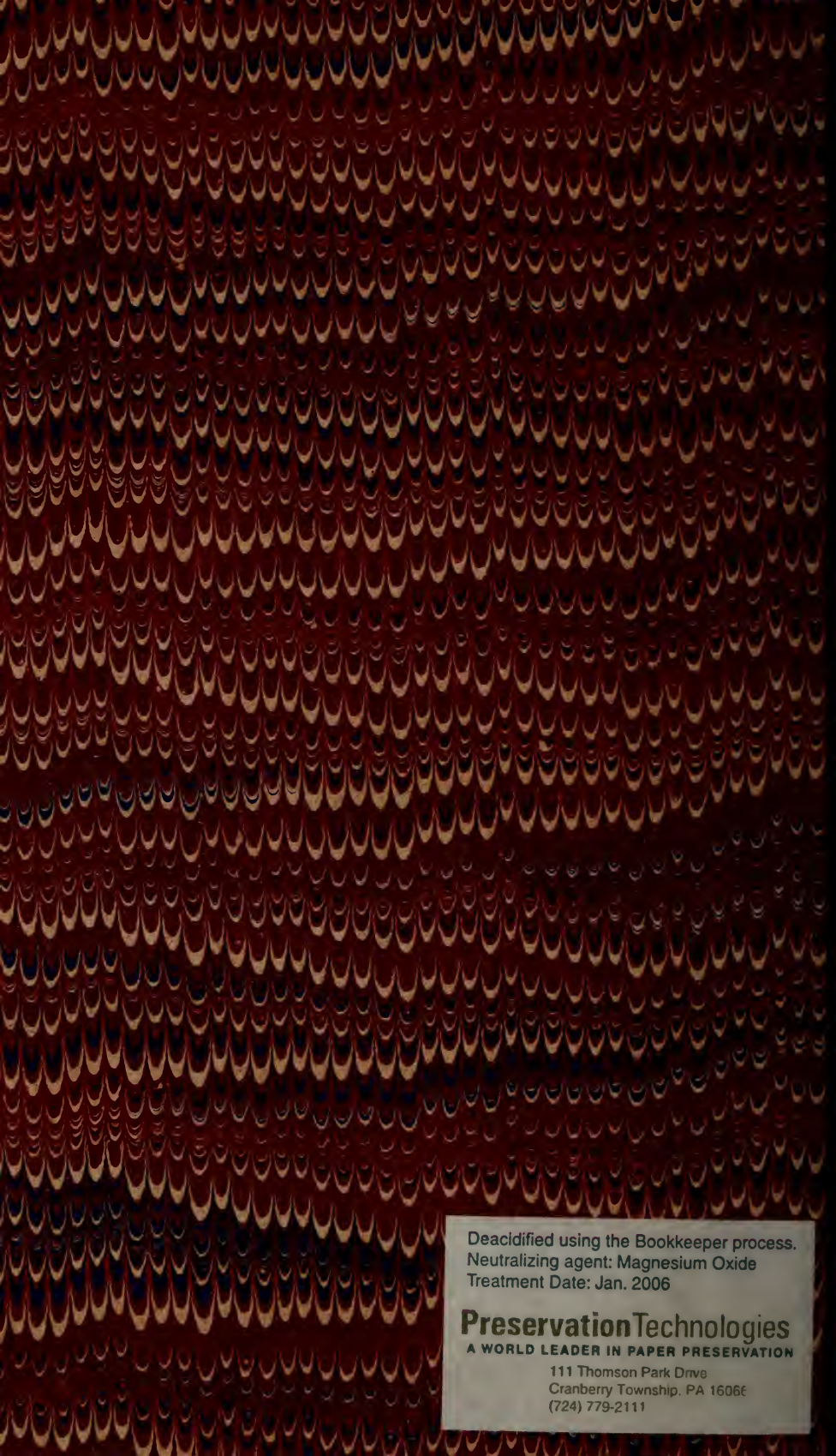
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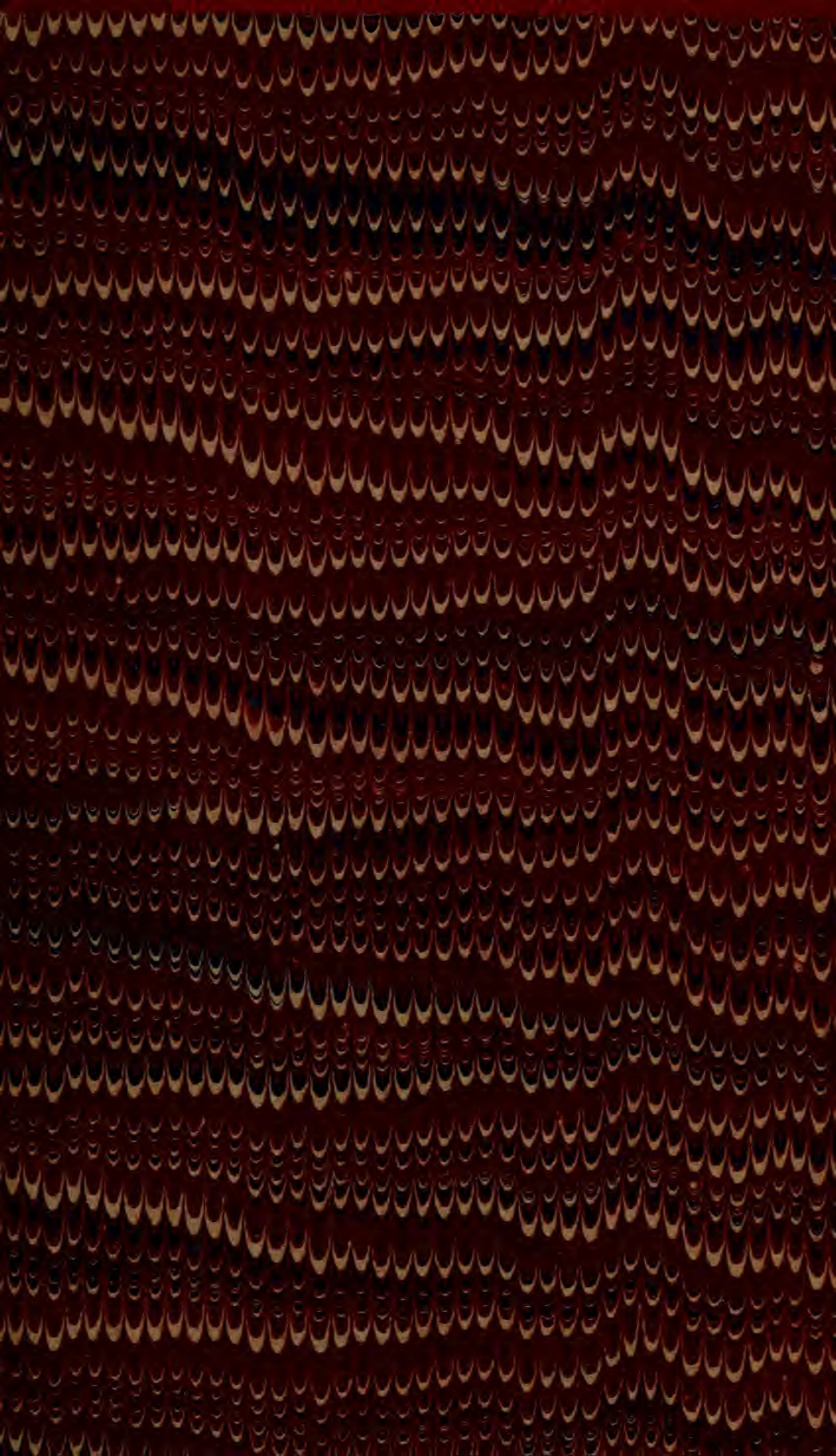




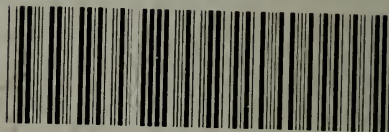
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